

DVTIFVLL
AND
RESPECTIVE
CONSIDERATIONS
VPON FOVRE SEVERALL
HEADS OF PROOFE AND TRIALL
IN MATTERS OF RELIGION.

PROPOSED

By the High and Mighty Prince, *JAMES* King of Great
Britayne, France, and Ireland &c. in his late Booke
of *Premonition to all Christian Princes*, for clearing
his Royall Person from the imputation
of Heresy.

By a late Minister & Preacher in England.



August. lib. contra Iudeos, Pagan. & Arim. cap. 26.

You must know (deare brethren) that true faith, sincere peace, & perpetuall saluation is only by the Catholicke faith: for it is not in a corner, but euery where all. If any man depart from it, and deliuer himselfe vp to the errors of Heretickes, he shall be iudged and condemned as a fugitiue bond-man.

Permissu Superiorum, M. DC. IX.

Th. 4^o D 43.

THE
FOVRE HEADS OF
I V S T T R Y A L L
*mentioned by his Maiesty of England, as touching
his owne Person.*

- 1 THE reuerencing and belieuing of the Canon-
icall Scriptures, as they ought to be, and so also
the not Canonically.
- 2 THE admitting of the first three *Creds*, of the A-
postles, of the *Nicen* Coucell, & of *S. Athanasius*.
- 3 THE acknowledging, & accepting the first foure
generall Councils of Christendome: to wit, of
Nice, of *Constantinople*, of *Ephesus*, & of *Chalcedon*.
- 4 THE crediting of the Fathers of the first siue hū-
dred yeares after Christ, eyther ioyntly, or se-
uerally in points of moderne controuerfies.

Euery head is handled by diuers Considerations, as
by the sequent Catalogue of Chapters will appeare.

THE

THE GENERALL CONTENTS OF THIS BOOKE.

THE Epistle to his Maiestie, declaring the motives which the Author had to write this Treatise.

THE FIRST CHAPTER,

CONTAINING an entrance into this Treatise, or Triall, how much it importeth to be a Catholicke, and no Heretick. And with how great reason his Maiesty endeuoureth to clear himself, and his Royall Person from the imputation of heresy.

FIVE CONSIDERATIONS:

- 1 About the wordes Catholick, and Hereticke, and that they can neuer agree in one.
- 2 Of the dreadfull misery of being an Hereticke.
- 3 How a man may certainly, and without errour discerne what is Catholicke, and what is Hereticall.
- 4 How out of the premisses euery man may iudge in what state he standeth, for being Hereticke, or Catholicke.
- 5 The Conclusion of all this whole Chapter to his Maiestie.

THE SECOND CHAPTER,

THAT treateth the first head touched by his Maiestie, for tryall of a Christiā Catholick, which is, the belieuing of holy Scriptures.

FOVRE CONSIDERATIONS:

- 1 The belieuing of Scripture not sufficient to make a man a Catholick.
- 2 That Scriptures were not written for many years after the Church began.
- 3 How to know what is truly Scripture.
- 4 How the true sense of Scripture may be tried.

THE THIRD CHAPTER,

Concerning the second point, or generall head professed by his Maiesty cōcerning his belieuing of the three Creeds receiued by the Church.

THE TABLE.
THREE CONSIDERATIONS:

- 1 How the first three Creeds, and why they were ordayned: and how greatly they are to be reuerenced.
- 2 That the Ministers of England belieue not wholly, & entirely the faith of the three Creedes.
- 3 In what particular articles of the Creeds English Protestants do not agree with vs.

THE FOVRTH CHAPTER,

C Concerning the approbation, & allowance of the first soure generall Councils: which is the third generall head of triall offered, & proposed by his Excellent Maiessty of England.

THREE CONSIDERATIONS:

- 1 VVhy, & how these soure first Councils were gathered, and how thereby it is conuincied, that the Church cannot erre.
- 2 VVhy the Protestants do not, nor can remedy their diuisions by any Generall, or Nationall Council.
- 3 Particular points of differences betweene these first soure Generall Councils, and the Protestants of our time, for doctrine & manners.

THE FIFTH CHAPTER,

C Concerning the admittance, & acceptaunce of the ancient Fathers of the first five hundred years after Christ: which is the fourth & last head of triall offered, and alledged by his Maiessty of England.

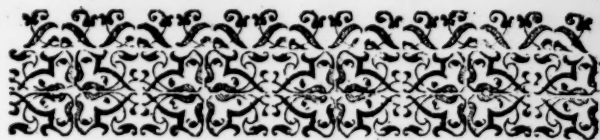
THREE CONSIDERATIONS:

- 1 The differēt esteeme, that Catholicks, & Protestants do make of ancient Fathers, when they agree in one.
- 2 How Catholicks, & Protestants doe esteeme of the testimonies of particular Fathers.
- 3 That the Fathers of euery age, for the first five hundred yeares did make for Catholicks, & against Protestants, in matters now in controversy.

THE SIXTH CHAPTER,

C Conteyning a briefe contemplatiō of what hitherto hath bene said: with a Conclusion of the whole to his most Excellent Maiesstie.

T O



TO THE
HIGH, AND
PVISSANT PRINCE
MY DREAD LORD,
AND SOVERAIGNE,
IAMES
BY THE GRACE OF GOD;
of Great Britayne, France, & Ireland,
KING &c.

AFTER I had bent my selfe vnto a
serious Suruey and diligent perusall
of your Maiesties new Booke, bea-
ring the inscription of a *Preface*, or
Premonition to all Christian Princes,
diuers were the apprehensions, &
impressions it made in the different faculties of my
soule. Reuoluing therefore, and reflecting vpon the
premises by a second reuiew, I resolued, and in fine
concluded, being now as it were wonderfully affe-
cted, partly with sollace, partly with sollicitude.

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2. My solace was to consider, yea sensibly as it were, before the eyes of my soule, in the impartiall glasse of my recollectedst vnderstanding, and most retyred iudgment, to behould so many rare Princely talents of nature, literature, and other highly esteemed partes in your Maiesty: which as they are seldome found in such potent Princes so residing habitually in your Royall breast, as in their proper and peculiar subiect; they cannot but minister iust matter of meruailous joy, content, and comfort vnto all your leige people, your loyall, and louing subiects; especially since they are accompanied, and attended, yea adorned, nay beautified with the irradiant lustre of that burning fire of zeale, I meane, an extraordinary seruour in matters of your Religion. Now if these so rare parts of nature, literature, and zeale (wherewith your Noble Person is habitually inuested) shall be directed by the finger of God his holy spirit, and the high hand of heauen, vnto the sole-sacred, and soule-sauing knowledge of Catholicke Religion (which I verily hope in tyme to see, and shall incessantly pray for) they will exceedingly aduance his glory, and gaine vnto your Maiesty an immarcesible, and neuer-fading Crowne of eternity.

3. My spirit also reioyced within me, my hart exulted for ioy, & my perplexed thoughts retyred & reposed themselves in hope, when I tooke but a iust view of that commendable carefull diligence, that pious, and religious industrie vsed by your Maiesty in vindicating your Noble Person from the least imputation of heresy, and in remouing the very suspi-tion of such a contagious and soule-quelling leprosy,

Vnto his Maieſty of Great Britany.

proſy, ſince that this loud-crying ſynne, loud-crying in the eares of heauen, is the greateſt crime that can be committed againſt God, or his Church, ſeparating betwixt God and man, grace and the ſoule, diſſoluing the myſteriall vnion, and ſacramental communion, betwixt the head and the members, Chriſt, and his ſpouſe, reiecting God for Father, denying the Church for mother, taking away the very name of a Chriſtian, as ancient *Tertullian* ſpeaketh, depriuing our expectation of all hope of ſaluation, as *S. Auguſtine* that great pillar of the latin Church noteth: a ſinne, the ſoule guilt wherof, *nec ſanguine abluitur, nec paſſione purgatur*, to cloſe vp the period with that renowned martyr *S. Cyprian* his wordes.

De præſcript. c. 16.
*De vni-
te Eccleſiæ
contra Pe-
til. Dona-
tiſt. c. 2.*

*De vni-
tate
Eccleſiæ.*

4. The laſt, but not the leaſt, nay the greateſt cauſe of my comfort was, when I really apprehended the candor, ſerenity, humility, and ſincerity of your Noble hart, in ſubmitting your ſelfe, by remitting the trvall; and deciſion of the foreſaid imputation, and ſuſpition of hereſie vnto the ſacred Canon of holy Writ, common Creedes, the firſt foure generall Councils, and the bleſſed Fathers of the firſt foure or five hundred yeares: to all which vpon an aſſured (I may rather ſay a ſuppoſed) innocency and integrity of your cauſe, you appealed for the finall vmpiring, and determining of any point in controuerſy betwixt the Catholicks and your Maieſty. Which impartiall and ſubſtantiall goundes, as they were very prudently, religiously, and with great maturity of iudgment propoſed by your Maieſty, according to the greatnes, and foundnes of your Iudicious Apprehenſion: ſo if they ſhall ſtand inuiolable, and irreuocable, like to the law
of

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of the *Medes*, & *Persians*, which could not be altered, backed by the word & authority of so potent a Prince as your Maiesty is, which may not be reuoked, *for the*
Da. 6. 17. *Word is gone forth from the King*; you shall not only auert, and auoid all sinister imputation, and suspition whatsoeuer from your Royall Person: but withall, you shall giue a sufficient testimony by publike declaration of your Maiesties gracious disposition for matter of religion. And that if ought haue bene exorbitant, extrauagant or irregular in matter of your beliefe, it is rather to be ascribed to your violent education, then any way to be imputed to your owne voluntary obduration. These things were of wonderfull comfort, and exceeding solace vnto me.

5. But in the midst of this sweet repose, whilst my wearied, and perplexed thoughts seemed to refresh themselves with some kind of promised hope vpon the forsaid premises: behold diuers other points of great anxiety, & sollicitude interposed themselves, nay suddenly interrupted my former solace; I meane not generally such points of your Maiesties Booke, as may concerne other Christian Princes, people, and States, how these things would be taken amongst them (for in this behalfe I might not presume to preiudice your Maiesties Graue Wisedome, and I could not but imagine, but that your Maiesty out of the depth of your owne Prouident Iudgement had duely, and prudently preponderated all such probable ensuing sequels, and taken farre better counsaile then myne could be:) but such as particularly respected, and by necessary deduction of a certayne ineuitable consequence, reflected properly vpon my selfe.

For

Vnto his Maieſty of great Brittain.

For whereas I had with the greateſt deliberation that I could poſſibly imagine, grounded vpon my owne peculiar experience of many yeares trauayle in the ſacred volumes of Orthodox Antiquity, made before a firme irreuokable reſolution to abandon the Pro- teſtant Religion vpon inuincible arguments of great ſolidity, and notorious diſcouery of execrable blaſphemy, palpable and deteſtable hereſie, againſt God his Chriſt, his Church, his Saints: building my foundation vpon the mayne rocke of Ancient Primitiue Church Canonickall Scripture, truly ſenſed by them, Creedes and Councells, digeſted, collected, eſta- bliſhed by them; I now deſcried that your Maieſty intended to ground the cleane contrary Plea vpon the ſame heades for vindication of the Proteſtant Religion from the guilty crime of hereſie: the very intimation wherof inforced me (I confeſſe before the all- ſeeing iudge, and vnto your Soueraigne Maieſty my ſupream ſupreme terrene Lord next vnder him) to looke about me, and to enter into a ſecond, and more ſerious conſideration, and meditation of the fore- ſaid heades agayne, leaſt I might happily in a matter of the greateſt moment and weightieſt con- ſequence in this world, haue runne awry, to the euerlaſting wracke, and ruine of my ſoule.

6. Now for ought that may concerne your Maieſties Royall Perſon, touching the imputation of hereſie, let that loudcrying ſinne of open Rebellion againſt the ſoueraignty of heauen rather light vpon the enemies of God, his Chriſt, his Church, and the enemies of my Soueraigne, then vpon my Lord the King, whom the God of Angells make as an An-

* *

gell

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gell of God to discerne betwixt hereticall noueltie,
and Catholicke antiquitie . In the meane time I find
no difficulty , nay I do with all alacrity and sin-
cerity of soule admit the difference betweene an
Heretick , and him that giueth credit vnto hereticks ;
which *S. Augustine* admitted in the behalfe of his
friend *Honoratus* , seduced by the Donatists , as
your Maiesty is supposed to be mis-led by Prote-
stants . It is in that excellent Tract of his *de utilita-
te credendi* , written to his said friend . *Si mihi Ho-
norate , unum atque idem videretur esse Hereticus &
credens Hæreticis homo , tam lingua , quàm stylo in hac
causa conquiescendum esse arbitrarer &c. Cum hac
ergo ita sunt , non putavi apud te silentium esse &c.*

If I were perswaded , O *Honoratus* , that an Here-
tick , and the man who doth belieue Heretiks were
all one , and that there were no difference I should
suppose that I might spare both tongue and penne
in this point . But now since there is no small dif-
ference betwixt the two (forasmuch as he is an he-
reticke in my iudgment , who for some temporall
commodity , and especially for renowne , and so-
ueraignty , cyther bringeth forth false , and new
opinions of himselfe , or els adhereth vnto them that
are brought forth by others : but he that giueth cre-
dulity to these kynd of men is such a one as is de-
luded with a certaine imagination of verity , and pie-
tie .) wherefore these things being so , I haue thought
good not to be silent or to hold my peace with yow ,
what my iudgement is concerning the finding out ,
and retayning of truth .

7. We then that be your Maiestyes Catholicke Sub-
jects,

Vnto his Maiesty of great Brittan.

iects, dutifull in mynd, though different in iudgment, do out of the aboundance of our most loyall affection, and to mitigate matters what may be, vntill Almighty God of his infinite goodnes shall vouchsafe to put further remedy in your vnderstanding hart by a more cleare revealing of his truth, most cheerfully, and charitably fasten vpon that pious, religious & true distinction of *S. Augustine*, not ascribing that hatefull name of Hereticke vnto your Maiesty, howsoever yow seeme for the present to adhere and patronize such opinions of Protestant Religion, as we vpon contrary groundes of Catholicke diuinity do hold to be heresies: but rather we esteeme your Maiesty for a Prince, that from your natiuity, and tender infancy (after the vnfortunate losse of your thrice-Noble Catholicke Mother) haue byn misgyuded in matters of Religion by such as had your Noble Person in their gouernment, whome yow haue believed, and consequently haue byn deceyued, *imaginatiōe quadam veritatis, & pietatis illusius*, to end the sentence with *S. Augustine* his wordes.

8 And heere in all dutifull submission as a true English-harted man and loyall Subiect to his Soueraigne, I most humbly prostrate my selfe at your Maiestyes Princely feete, beseeching yow, euen out of that Royall disposition & Princely benignity of good nature, wherwith Almighty God hath byn pleased plentifully to enrich yow: First, that yow will vouchsafe to heare these pointes or heades severally, and soundly debated and discussed by the equall match & tryall of learned men on both sydes, either your Maiestyes naturall subiects or strangers, as shall best like

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yow, and by no mans perswasion or dissuasion to go backe from so Honorable an offer already made vnto the whole Christian world: and secondly not to condemne me of any audacious, or head-long presumption in this my enterprize, tending only to Gods glory, and your owne soule-sauing Honour: Nor yet lastly, in the meane space, to take in euil part, or sinister sence this my charitable, and well-meaning attempt, of laying some moderate, and modest Considerations before your iudicious, and graue Wisdom. And the rather I presume to begge this at your Maiesties handes, since I haue resolved to limit my-discourse within the lists, and bounds of those foure principall heads, mentioned by your Maiesty, and worthy of eternall memorie.

9 And if vniust causes now and then, vpon due conuincing circumstances, admit a iust defence, then pardon me (dread Soueraigne) and giue me leaue to bring my most iust defence vnto so iust a cause. I want not reasons of the greatest weight to induce me. For first my owne interest of soule goeth therein highly impawned, and engaged in this very point, as hauing (amongst other my motiues) made my owne resolution for matter of Religion, vpon the consideration, and foundation of these most Catholick groundes to wit, of Scriptures, Creeds, Councils, and ancient Fathers) and therefore it importeth me not a litle (touching me so neerly) to looke them ouer againe, since the euer-liuing weale, or neuer-dying wo of my soule dependeth necessarily therupon. And secundarily, my loyall duety vnto your Maiesty: and charity to my natie Countrey-men

Vnto his Maiesty of great Brittan.

men pleadeth for my defence: and this is such, that it inforceth me to encounter all kynd of difficultyes in the vndergoing of this busines. For since vpon my second reuiew of the former foure groundes, I found that no other foundation could be layd, no other rule of fayth deuised by any, no Angell from heauen teaching the contrary, to be belieued. For, *quod vnum est, verum est; & verum, quod non variat*, according to that most sure and ancient prescription I thought my selfe in all conscience and duety, both before God and man, obliged to impart the same with your Maiesty, being my naturall borne Prince, King, Father, Lord and Soueraigne, and I your dutifull and deuoted Subiect.

10. Finally, if that renouued Moralist *Plutarch* compiled a speciall Treatise to instruct a man how he should reape benefit vnto himselfe, euen by the admonitions, and endeouours of his professed enemies: If that perfect patterne of patience *Iob* (for so the Scripture decyphereth him vnto vs) pleading his innocency out of the integrity of his conscience, and appealing vnto the Tribunall of heauen for an impartiall doome, insinuateth vnto vs by way of demaund, that he listened vnto the counsaile of his seruant or handmaid, contending with him: his wordes as they lye in the English are expostulatory, *If I haue refused the counsaile of my seruant or handmaid contending with me?* And the answer implied, is negatiue, that he had not, as euidently appeareth by his summoning himselfe to the barre of diuine iustice: How much rather should we accept the same from our friends and how much

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more so great a Monarch as your Maiesty is, may be pleased to take in good part the dutifull counsaile of such of your loyall Subiects, who from their innermost soules with all possible good, euen externall, internall, & eternall prosperity vnto your Maiesty, notwithstanding any malicious clamours, suggestions, detractions, and calumniationes of Aduersaries to the contrary; or any difference of iudgement on parts in matters of religion: Wishing and praying with pure handes, and innocent hartes, lifted vp vnto Almighty God, that this may be one, and the selfe same also in tyme; that as there is but one God, one faith, one baptisme, and one Lord, **I E S V S C H R I S T**, which is aboue all, and in all, and ouer all: so there may be but one vnion, and communion in Catholicke Christian Religion, that is, one Catholicke Mother Church for euery sinfull wandering, and distressed soule to fly vnto for her spirituall repose, that after our sea-faring peregrination we may all arriue safely in the hauen of Heauen.

11. To conclude, of this number of subiects do I ioyfully profess my selfe to be, most sincerely promising and protesting vnto your Maiesty by the faith of a Catholicke Christian, the only interest wherby I hope to lay clayme to heauen, that I am in verity and in deed, without all fraud or collusion, euen such a one, as sincerely I haue set downe my selfe heere to be: that is, neyther Priest nor Iesuite, nor yet of any other Religious Order, but only of the Order, and Society of the English Ministerie, wherof I was made by a Bishop

Vnto his Maiesty of great Brittan.

shop of your Maiesties Realme, and licenced to preach by publicke authority for diuers yeares together: wherein as I trauailed paynfully; so I should haue continued constantly, had I not euidently discouered, euen in *Caluin* the first author of that schisme, and in all his followers nouelty, heresie, blasphemie, instead of antiquity, verity, piety. And albeit my iudgment in Religion now must needes be changed from theirs, vnlesse to the eternall perdition of my soule, I should with a guilty conscience fight against heauen, in fighting against the knowne Catholicke truth (as I feare me to many of the learned sort of Protestants in England do:) yet remayne I still, and euer shall, by God his sauing grace, with all dutifull obseruance towards your Maiesty: out of which duety of a subiect, towards his soueraigne I shall incessantly powre forth my prayers and teares before the throne of heauen, & implore the God of Truth to lead your Maiesty into all truth: that yow may heere according to that high place, wherein God hath set you, help to reare vp the ruines of the Church militant, that yow may become a glorious member of the triumphant.

12. And now hauing bene longer, and more prolix in this my Epistle dedicatory, then at the beginning I had purposed, I shall most humbly supplicate your said Excellent Maiesty to licence me for a tyme to depart from your Royall Presence, and to turne my speach to the Christian Reader, in treating of the heades that are to be handled. Forso much as it seemeth not conuenient for me to continue my speach for so long time vnto your Maiesties own Person: but rather

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rather with due reuerence, declining the same, to lay forth before the discret Reader, these thinges which seeme to me to be of most consideration and ponderation, in the points proposed by your Maiesty: wherby many may be informed, though one be named. And with this I beseech the Highest euer with his eternall Protection to preferue your Maiesty, to his greatest glory, and the true comfort of your loyall Subiects. So be it. Amen.

THE



THE
FIRST CHAPTER,
CONTEYNING AN

ENTRANCE INTO THIS
TREATISE, OR TRIAL,

How much it importeth to be a Catholicke,
and no Hereticke.

AND

With how great reason his Maiestie endeaouureth
to cleare himselfe, and his Royall Person from
the imputation of Herefy.



If this short cut of our transitory pilgrimage heere in this vale of misery, be but a moment whercupon eternity of saluation or damnation doth necessarily depend, according to that of S. Leo the first: *Ex qualitate temporalium actionum differentia retributionum pendent eternarum*: from the quality of temporall actions the diuersity of eternall retributions do depend: If Gods secret iudgement towards his, *Non in compede, aut in pileo vertitur,*
A *sed*

*Leo serm.
i. de resur-
rectione.*

Lib. de pa-
tientia c. 4.

sed in aternitate, aut pena, aut salus, as ancient *Tertullian* a-
uoucheth, that is, if it be not a matter of bondage, or
liberty, manu-mission, or captiuity that commeth in que-
stion to be discussed before the heavenly tribunall, but
endlesse paine or interminable glory: If this neuer-dying
life, or euer-living death be either awarded or inflicted,
achieved or incurred, according to mans free choice of
faith, or infidelity, Catholicke Religion, or Heresy,
made heere in the Church, or out of the Church (as eue-
ry man is a member of the Church militat, or malignant)
then singular is the importance, and absolute necessary
the decision and knowledge of this one mayne question
purposely moued to discern, who is the Catholick, and
who is the Hereticke, since the premised eternity of
weale or woe, blisse or bale, is promised to the one,
and threatned to the other.

2. Cor. 7. 11.

Lib. de pa-
tientia.

2. The very consideration of these two weighty pre-
cedent circumstances of eternall glory, or endlesse paine
wrought such an impression in the hart of his royall Ma-
iestie of England, yea such care, and such feare, and such
zeale of clearing himselfe, to speake in the phrase of the
Apostle, that in my iudgment, he thought, that the
weighty counsaile of *Tertullian* (worthy of eternall memo-
ry of euery one that hath a soule to saue) ought to be im-
braced, and followed of him, to wit, *Cui seueritati declinan-
da, vel liberalitati inuitanda, tanta obsequij diligentia opus est, quanta
sunt ipsa, quae, aut seueritas comminatur, aut liberalitas pollicetur.*
It is in his place before cyted, inferred vpon those premi-
ses which went before, that is, for auoyding of which
seuerity, and inuiting of which liberality, our obedience
must vse such diligence, as the things theselues are of mo-
ment, which either the seuerity doth threaten, or the li-
berality doth promise.

3. Hence procedes that worthy industry vsed by his
Maiesty in clearing him selfe from that foule crime of he-
resy. And hence came that voluntary confession concer-
ning

Vpon 4. heads of triall set down by his Ma^{tie}. 3 Chap. 1.

ning his Maiesties religion, inforcing him to break forth into that earnest and serious protestation: viz. *I will neuer be ashamed to render an accompt of my profession, and of that hope that is in me, as the Apostle prescribeth: I am such a Catholicke Christian, as beleeueth the three Creeds &c.* And then do enlue the foure heads before layd downe: a sentence conteyning in it a cōfession worthy to be stamped in characters of gould, and to be written with a pen of iron, and with the point of a Diamond, that it may be euerlastingly remembered, and neuer buried in the ashes of obliuion: and if wordes can be witnesses of the mind, the hart must needes be well meaning and sincere, whence such wordes proceed. For I will neuer imagine that of his Maiestic which is to common now adayes, *unum in ore promptum, aliud in pectore clausum*, *Salust.* where wordes passe as coyned to serue the present time, and as they shall make for the most aduantage of the speaker. Oh what great pittie were it, that his Maiesty should be misled in matters of that importance, as immediately concerne his eternall saluation, and the soules welfare of all his subiects! especially, since he is, in regard of religion, which vnder his authority is there maintained, to render an accompt to God, not only for himselfe in particular, but for all his subiects in generall. Such is the burthen of all them, who by their place, and dignity haue highest authority ouer others.

4. Now albeit his Ma^{tie} doth vpon some occasion or other, defer the handling of the Scriptures, and the credit due vnto them vnto the fourth and last place: yet to me it seemeth most conuenient to treat therof in the first of this my discourse, according to the dignity and preheminency of the subiect it selfe. But yet before I enter into the lists of this argument, I haue esteemed it expedient for sundry causes to premise this other Chapter concerning the name and attributes, nature and circumstances, properties and differences, prerogatiues and domages, of being a Catholicke or Hereticke: as also to lay downe some way,

how to try the same; to which purpose I haue thought good to addresse certaine seuerall Considerations which do ensue in euery Chapter.

The first Consideration.

About
the words
Catholick
and Here-
tick, and
that they
can neuer
agree.

CONCERNING the wordes *Catholicke* and *Heretick*, these being great wordes, they do admit a twofold signification: the first is generall, and naturall; the second more speciall, and Ecclesiasticall.

6. Touching the generall & naturall acception of the wordes, they import as much, as vniuersall, or whole, or choice, or chooser: and how soeuer vpon the first view, and superficiall insight they appeare not to be so greatly opposite and contrary the one to the other, but that in diuers respects they may agree, and stand together, (for that both the thing which is whole, or vniuersall may be chosen, and that which is chosen by election, may in some sense be whole, or vniuersall:) yet in the speciall, and Ecclesiasticall appropriation of these words inuented by the holy Ghost, and retayned, and brought into Ecclesiasticall vse and Canon by the Christian Church, there is such an extreme opposition, and irreconcilable hostility, in respect of their contrary natures and effects, as that nothing amongst Christian men can be more opposite, and contradictory, no not light & darkenes, heauen and hell, vertue and vice, saluation and damnation, God and Be-
liall. For as *Isaac* and *Ismael*, the sonne of the bond-woman, and the heire of promise could not dwell together in one house: as *Iacob* and *Esau* could not agree together in one wombe, but contended together, whereupon *Rebecca* complayned and expostulated with God: If the matter be euen so, why am I conceaued? In one word (to shut vp all in a word) as the flesh and the spirit continually

Gen. 21.9.

24.

The im-
placable
hostility
betweene
heresie &
Catholick
religion.

Gen. 26.22

Vpon 4. heads of triall set down by his Ma^{tie}. 5 Chap. I.

nually iarre, and are at difference in one & the same man : Euen so the Catholicke and the Hereticke as another Isaac and Ismael, as another Esau and Iacob, as the flesh and the spirit, they can neuer dwell together in Gods house, they can neuer agree together in one wombe, the wombe of the Church : one of them must be cast out of the dore of the Church, the one of them must of necessitie serue the other : so impossible it is that two so contrary the one to the other, should stand together, such is the implacable hostility and extreme opposition betwixt them.

7. When Abraham the Father of the faithfull (for so the Scriptures stile him) perceaued that a breach might happily fall out betwixt him, and his nephew Lot, vpon a dissention already begunne betwixt their heard-men, he calleth vnto him, consulteth the case, treateth, and intreateth with him, and to perswade him to vnitie vseth this motiue, of all the most perswasive : *Let there be noe dissention betwixt me, and thee, betwixt my heard-men and thy heard-men, for we are brethren &c.* But it fareth not thus betwixt the Catholicke and the Hereticke, no vnion can be made, no communion had, no condition of peace to be treated and offered betwixt them. And if you will haue the reason of this, they are no brethren, nay which is more, they cannot be brethren, for the Catholicke in his spirituall birth hath God for his father, and the Church for his mother, whereas the Hereticke hath an *Hethite* to his father, and an *Amonite* to his mother, that is Sathan is his father, and Schisme is his mother : he is a stranger to the couenant, and a meere alien to the boushold of sayth. And therefore as Iehu first answered Iehoram his messengers, demanding of peace, *Quid volis est paci?* What haue you to do with peace? get you behind me, follow me &c. And secondly vnto Iehoram himselfe, when he came in person to meet him, and demanded, Is it peace, Iehu? What peace? whilest the fornications of thy mother Iezabell, and her witchcraftes are yet in such abundance?

Gen. 13. 9.

8.

4. Regum
9. 18. 19. 22.

*Dogmata
noua Dij
alieni.*

*Deut. 13.
Vincētius
Lyrinenſis
contrahē
ref. c. 15.*

ſo what peace can the Catholicke make with the Hereticke, whileſt his heresy worſe then the ſinne of witchcraft, and his ſpiritual fornications in worſhipping of falſe gods, that is, intertaining falſe opinions in religion and diſſonant from Catholicke faith, continue: a terrible caueat to all temporizers, that will make a linſey-wolſey of all Religion, reconciling Catholicke Religion with Proteſtants heresy, which is as poſſible as to vnite things moſt contrary, and deadly iarring: To theſe I can giue no other counſaile, then ſuch as *Elias* gaue to the worſhippers of *Baal*, when his fiery zeale would admit no diuiſion betwixt Idolatrous ſuperſtition and Gods moſt pure

3. Reg. 18.

and vndeſiled religion. *How long will you halt betwixt two opinions? if Baal be God, follow him, but if God be God, follow him &c.* The application is, if hereticall innouation be God his true worſhip, follow it, but if Catholick tradition be the only true and ſoule-ſauing religion, then vnder eternall paine & hazard of your ſoules, reſolute, halt no longer betwixt the two, God will either haue all or none, he careth not for a hart, and a hart, a deuided hart, and the Church will receiue none within her boſome, nor help to ſaue any with her Sacraments, but ſuch as are her true-borne children, conſtantly profeſſing her pietie, abandoning all kind of ſchiſme & heresy, and ſecurely reſting only and truly within her boſome.

8. And although I do not affirme that all Catholicks ſhall be ſaued, for that euill life, and matter of fact, may condemne as well as bad beliefe, and matter of faith: yet am I moſt certaine, and I dare pronounce it, that all heretickeſſes ſo liuing, and ſo dying, ſhall be damned, agreeing with that ſo often times reiterated by S. Cyprian: *Numquam perueniet ad premia Chriſti, qui relinquit Eccleſiam Chriſti: alienus eſt, profanus eſt, hoſtis eſt.* He ſhall neuer aſpire to heauenly glory, that forſaketh the Churches verity, and falſeth away from Chriſt by Apoſtaſie: he is a forreyner, he is profane, he is an enemy. And as all periſhed without the

*De vnita-
te Eccleſ.
cap. 5.*

Vpon 4. heads of triall set down by his Ma^{tie}. 7 Chap. 1.

Arke, and were certainly corporally drowned: so assuredly all without the Arke of the Church, shall eternally be damned, since the Scriptures teach vs, that this Arke was a liuely type of the Church. And as an Hereticke and a Catholicke can neuer be ioyned together in heauen: so can neuer the Catholick and Hereticke, Catholicke religion and heresie, in any one point be conioyned vpon earth: this is the vniforme, and vnanime (to vse his Ma^{ties} word) consent of all orthodoxe, pious, and religious Deuines.

9. The reason of all the foresaid opposition betwixt a right-beleeuing Catholicke, and a misbeleeuing Hereticke, is this: the Catholick knoweth, nay belieueth it as the ground-woke of his faith, that Christ our Sauour, hauing left the world in respect of his visible presence continueth inuisible by the immediate assistance of his holy spirit with his Church, which is *Domus Dei*, & *Porta Cali*, the house of God, and the Gate of Heauen, as *Iacob* spake of the place of his vision. *Columna*, & *firmamentum veritatis*, the pillar, and foundation of truth. Vnto this Church our Sauour reuealeth all his secrets, that concerne her saluation, maketh her of his priuy counsaile, gouerneth her visibly, first by his owne person, secondly by his Apostles, directeth her inuisibly by his immediate spirit the holy Ghost, and so continueth her vnder visible gouernment, and inuisible direction vnto the worlds generall consummation, leading her into all truth: such was his promise made vnto her, and here is the performance. And the reason that the Church is thus neare and deare vnto Christ, is this, *Corpus est*, shee is his body, according to that of *S. Augustine*: *Totum quod annunciatum de Christo, caput & corpus est: caput est filius Dei vni vnigenitus, corpus Ecclesia &c.* All that can be said, and auerred of Christ is his head, and his body. The head is the only begotten Sonne of God, the body is his Church, bone of his bone, and flesh of his flesh; for Christ hath two bodyes, the one

Gent. 28. 17

1. Tim. 3. 15

Matt. 28.

29.

De Unitate Ecclesie.

natum ex virgine, and therefore naturall, the other *redemptum sanguine*, and therefore mysticall, and the later was more deare vnto him then the former, for he wholly bestowed his naturall body to redeme his mysticall body.

The Catholicke cannot be a chuser but admit teth that which is deliuered.

10. The Catholicke then knowing this correspondency betwixt Christ and his Church, beleeueth all wholly, and without either choice or additiō of his owne, which the said Church vniuersally spread ouer the world, doth propose vnto him, as matter of faith to be beleued, conteining him selfe within that most sure and infallible prescription of *Tertullian*: *Nobis verò nihil ex nostro arbitrio licet inducere, sed nec eligere quod aliquis de arbitrio suo induxerit*. It is

Psal. 1. 5.

not lawfull for vs to innouate at our pleasure, nor yet may I make choyce of that which another man vpon priuate fancy hath added. But as for the Hereticke, *non sic ille, non sic*, it goeth not so with him: for being an Hereticke, that is a chooser, he according to his name & nature (because he will not haue his name for nought) maketh choice of what he listeth to beleue, vseth his owne election, *sine ad instituendas, sine ad suscipiendas hereses*, whether it be to be an author of heresy, or a follower, as *Tertullian* speaketh in the place before cited: and all this he doth according to his owne iudgment and fancy, ascribing litle, or rather nothing at all to the authority of the Church in any thing that milliketh his owne iudgment: so that in conclusion these two men are most opposite the one to the other.

Tertull. de præscript.

The Ecclesiasticall vse of the word Heretick.

11. The first cleare knowledg that euer the Church had of this peculiar and Ecclesiasticall appropriation of these two words *Catholicke* & *Hereticke* was from the holy Ghost inspirer of all truth, as hath byn formerly noted: and to beginne first with the last, the very first intimation giuē of that odious and pestiferous appellation of Heresy or Heretick, was by the Apostles theselues, as namely *S. Paul* to the *Corinth*. *There must be heresies, that those who be approued may be manifested amongst you, which manifestatiō, Tertull. faith is meāt alwel of thole, tam qui in persecutionib⁹ steterint, quā qui ad hereses*

1. Cor. 11. 19

Vpon 4. heads of triall set down by his Ma^{tie}. 9 Chap. 1.

hereses exorbitaucrunt, who haue remained constât in persecu-
 tions, as they who haue not declined out of the right path to follow heresies. So he . Secondly the same Apoltic in his
 Epistle to Titus writeth thus: *Auoid an Hereticall man after one* *De præ-*
or two reprehensios, knowing that such a one is subuerted, and sinneth, as *script. ad-*
dâned by his owne proper iudgment. Id non tam infirmitate, ac ignoran- *uers. hæ-*
tia, quam spontanea malitia, & de obstinata industria peccat. *cap. 4.* For so I
 may well expound it, that is, he sinneth not so much of in-
 firmity and ignorance, as he doth of voluntary malice,
 and obstinate industry, or els, *elegit sibi in quo damnatur*, as Ter-
 tullian giueth the sense, his owne election maketh good his
 owne dânation. And as S. Paul inueighed thus against He-
 resie, and Hereticks, so did S. Peter, as you shall read 2. Pet. 2.
 branding them for *Τὰς ἀσεβείας ἀπαθείας*, damnable heresies,
 and the teachers of them, for such as brought vpon them-
 selues *Ταχινὴν ἀπόλειαν* swift damnation: or as it is rendred
 in another place immediately following, *καὶ ἡ ἀπόλεια αὐ-* *ibidem*
τῶν ἰς νουθεσίαι, and their damnation sleepeeth not . Can a-
 ny thing be spoken more terrible to forwarne vs of Here-
 sy and Hereticks then this? Excellent therefore is the coun-
 saile of Tertullian, wishing vs to auoid an Hereticke, *post De præ-*
rnâam correptionem, non post disputationem, adeo interdixit disputatio- *script. c. 16.*
nem, correptionem designans, causam heretici conueniendi, & hoc v-
nam, scilicet, quia non est Christianus: ne more Christiani semel &
iterum, & sub duobus aut tribus testibus castigandus videretur: cum
ob hoc sit castigandus, propter quod, non sit cum illo disputandum. Af-
 ter one reprehension, and not after a disputation, for that
 the Apostle did therefore forbid disputation, because the
 speaking with an Hereticke should be for his reprehensi-
 on, and this only once, because he is no Christian: lest af-
 ter the manner of a Christian, he should seeme to be chastif-
 ed once and againe, and that by two or three witnesses:
 when for this cause he is to be chastised, because there is
 no disputation to be had with such a one.

12. And although the word *Heresy* be vsed two or three *Act. 5. 17.*
 times in the Actes of the Apostles, where the Sectes of the *15. 5. 24. 14.*

Scribes and Pharisees be called Heresies: and though *S. Paul* himselfe (speaking out of the opinion of the Iewes) most willingly vndergoeth the imputation where Christian Religion was branded with the tearmes of Sect or Heresy: yet was not the word taken in such a heynous signification here in these places, as in the other places of the Apostles before mentioned, for that of no kind of sin, or sinner, did they euer pronounce so greuous a sentence, as namely that he was to be fled from, as subuerted and damned by his owne iudgment; that they brought in dānable Heresies, that they brought vpon themselves swift damnation; and that their damnation slept not, which they feared not to pronounce, nay they boldly pronounced of an hereticall man, *They bring vpon themselves swift damnation*. Heere is nothing but dānation, and all to giue vs a terrible admonition to beware them and auoid them. And thus much I thought good to say of this dreadfull name, for stirring vp my former brethren of the Ministry to beware therof, but much more to decline the cause and occasion of the same.

Concerning the word *Catholicke* how eminent it is.

13. As for the word *Catholicke*, it came from heauen, and was first reuealed from the holy Ghost by the mouth of all the Apostles in their common Creed. For being assembled together to compose a perfect platforme of true and sauing-beliefe, and to keepe out Heresy, whilest they dispersed themselves abroad to sow the sacred seed of Euāgelicall verity, they being at this time, and for this purpose assembled, and their tongues being the *pennes of a ready writer*, when they came vnto that article which concerned the Church, they by the instinct of the neuer-erring spirit laid downe the forme thus: *Credo in Spiritum Sanctum, Sanctā Ecclesiam Catholicam*: I belecue in the holy Ghost the holy *Catholicke* Church, where they did not thinke it sufficiēt to say they beleueed the holy Christiā Church, but they thought the word *Catholicke* to be more eminent, significant, and effectuall for the purpose. Neither could this

Vpon 4. beads of triall set down by his Ma^{tie}. 11 Chap. 1.

this be done without the singular care, prouidēce, & wil-
dome of that all-seing spirit that vndoubtedly inspired the & guided the. For as *Tertull.* obserueth that *S. Paul* foreseeing *De præ-
script. cap.
4. 5. 6. &c.* that heresies would afterwards spring vp in the Church, as the weedes vsually do amongst the purest and rankest corne, foretould & forewarned them to come, yea pointeth out, as it were, with the finger to some heresies particularly: euen so the Apostles foreseeing that all heresies were to shroud themselues vnder the names of Christian Churches, Assemblies, and Congregations, they thought it most conuenient for preservation of vnity and verity, to set this remarkeable stamp of *Catholick* vpon the Church for the more manifest conuincing and detecting of all heresy: which badge or cognisance being once set vpon the fleecue of the Church, impossible it was that any Hereticke that euer was, is, or hereafter shall be, can euer fasten vpon this title. And since it is more then apparant that the genuine description of *Catholick* requireth more particulars and more easie to be discovered, then doth the name of Christian in generall: most pertinent, if not necessary, is the imposition of this Name vpon Christs Church for the better excluding and keeping forth of all hereticall and particuler Sectaries whatsoeuer.

14. From these two fountaines then of sacred Scripture and common Creed, originally flowed the knowledge and vse of these two wordes of *Catholick* and *Heretick*, both of them came from heauen, both were particularly inspired by the holy Ghost, & breathed into the Church, for her better preservation, as hath bene formerly noted: the very consideration wherof, ought effectually to moue vs to make great esteeme of their knowledg, to intertaine them as we ought, and that is, highly to reuerence, and sincerely to affect the one, since out of the confines of this, there can be no saluation, as also to detest and fly from the other, as from a serpent: yea as from Sathan that first seducing serpent, since this bringeth with it assured dānation.

The Fa-
thers iudg-
ments a-
bout the
words He-
reticke &
Catholick.

15. For these and the same causes, the ancient Fathers of the Primitiue Church (so much commended by his Maiesty as that he referreth himselfe in matter of Religio to their decision) as soone as euer these wordes, and their mysteries were reuealed in the Church, least in time they should be buried in obliuion, did presently with their pennes aduance the most high commendations of the one, as the only ordinary high way vnto cuerlasting saluatiō; as also by many detestations and execrations depresse the other, as the very path to eternall perdition.

In Catal.
Vironum
illust.

16. Amongst which Worthies and famous Pillars of the Church, the ancient Father *Pacianus* (so highly commended by *S. Hier.* for his holines about 1200. yeares agoe) wrote a learned Epistle to one *Sempronianus* a *Novatian* Hereticke, of the excellency of this name *Catholicke*, for that those Hereticke (as ours also of this day do) made very little account of this Name. But the holy Father describeth at large how necessary it was for the holy Ghost to leaue vnto vs this Name, or rather Syr-name, for distinguishing all faithfull Christians from misbeleeuers: his wordes are very effectuell for this purpose. *Ego sorte ingressus populosa[m] Urbem hodie* (saith he) *cum Marcionitis &c.* I bechance entring this day into a populous Citty, and finding there some called *Marcionites*, some *Apollinarians*, some *Cataphrigians*, some *Novatians*, and others of like Sects, all calling themselves *Christians*, I did not know by what Syr-name I should find out the Congregation of my people, except by the name of *Catholickes*. So he. And then proceeding further: *Certe non ab homine mutuatum est, quod per tanta secula non cecidit*: Certainly this Name was never taken, or borrowed of man, that hath not fallen or decayed for so many ages. And then he alledgeth the authority of *Catholick* antiquity and vniuersall Church, & namely the authority of *S. Cyprian* in particuler, for the vse of that name, against all heresies whatsoever, concluding thus: *Quare ab haeretico nomine noster populus hac appellatione distinguitur,*
cum

*Pacian. E-
pist. ad
Sempr.*

Vpon 4. heads of triall set down by his Ma^{tie}. 13 Chap. 1.

cum Catholicus nuncupatur &c. Wherefore our people is distinguished by this appellation, from all hereticall names, when it is called *Catholicke*. And yet further he saith: *Christianus mihi nomen est, Catholicus vero cognomen: illud me nuncupat, istud ostendit: hoc probor, illo significor.* Christian is my name, but *Catholicke* is my Syname: the first doth name me only, the second doth point me out: by the name of Christian I am signified only, but by the Syname of *Catholicke*, I am tryed and examined; whether I be a Christian or no. So he.

17. This was that high accompt and esteeme, wherein that ancient Father of the Primitiue Church, *S. Pacianus*, held the word *Catholicke*, after that the Christian Church had appropriated and assumed this distinctiue appellation setting it as a most certaine badge, or cognisance, vpon the breast of the Church in generall, and vpon the sleeue of euery member of this Church in particular: and the reason reasumed in the Conclusion, is in effect this: *Appellatio Catholici congregat homogenia, dissipat heterogenia*, that is in playne tearmes, this name *Catholicke* maketh a coniunction vniting her owne, and it noteth a disjunction, separating all Sectaries from her society. And here is the wisdom of *Salomon*, euen the wisdom of Almighty God ^{3. Reg. 3. 15.} discerning betwixt the true mother and the false: this is ^{19.} the true & naturall mother of euery child of the Church, she will admit no diuision of her child, she will haue all or none, for *Catholicke* is her name. But to leaue *S. Pacianus*, and to passe to others, since that the Scripture requireth that in the mouth of two or three witnesses, euery thing should be established, where we may note by the way, that if the testimony of two or three ordinary witnesses may stint the strife in matter of controuersy, and tend to reconciliation *in foro saculi*: how much more then the vniforme consent of extraordinary witnesses, witnessing iudges, and iudging witnesses, greater then all exception, ought to compromise, and finally decide the que-

stion now in hand *in foro Cali, in foro Ecclesia?*

De præ-
script. c. 26.

18. These witnelles consenting with *Pacianus* in the premised point of *Catholicke*, were all the ancient Fathers, which liued eyther before, or after him in the Centuries of christian religion, within the vnity, and bosome of their mother the *Catholicke Church*: as namely before him *S. Cyprian*, whome he exprelly mentioneth, and before him againe old *Tertullian*, one of the most ancient Fathers of the *Latin Church*, whome *S. Cyprian* the martyr so highly reuerenced, and when he would read him, he pointed him out thus, *Da mihi Magistrum*. And after these two, *S. Augustine*, who ascribed so much (and that as he thought worthily) vnto this name *Catholicke*, as that he seareth not to say, *that it was one especiall monie*, both to draw him to it, and to hold him in the visible vniuersall Church of his dayes. Neyther doth this great Doctor barely affirme it vpon his word and credit (which had beene sufficient for vs to haue beleued the same) but he yealdeth a substantiall reason thereof in the wordes following: *Quod non sine causa inter tam varias hereses, ista Ecclesia sola obtinuit*, which very name of *Catholicke* not without cause, this only Church hath obtained, among so many heresies as haue sprong vp. Againe, the same Father positiuely, and boldly affirmeth in another place, that the word *Catholicke* was so appropriate to this Church (euer since the Apostles in their Creed gaue that Name vnto it) as that noe Conuenticle of Hereticks whatsoeuer, could once fasten vpon the Name themselves, or procure the same to be giuen vnto the by others. And hereupon he concludeth, that the very possession of the Name, and common opinion of men, was a sufficient cōuincing prooffe against all Aduersaries, that this Church was the true *Catholicke Church* indeed.

Aug. lib.
cōtra Furi-
dament. in
Epist. c. 4.

19. Hitherto *S. Augustine*. Now if wee descend lower to succeeding ages of the Church, I meane vnto those Fathers that liued after *S. Augustine* his tyme, we shall find such harmony in vnity, such vniforme consent in iudgment

ment, touching the true explication of this name *Catholicke*, as also the very right explication of that vnto the visible vniuersall Church of their dayes, that we must hence necessarily inferre, that one spirit breathed in all, one & the same spirit directed all. And here I might produce a whole cloud of witnesses (to speake in the phrase of the Apostle) as namely *S. Damascen*, *Oecumenius*, *Theophilact*, for the Greeke; *Hebr. 12. 11* *Fulgentius*, *S. Gregory the great*, *S. Beda* for the latin. But for that I will not be prolix, and because I hasten to my second Consideration which is the very maine Conclusion of all my whole discourse hitherunto, I will knit vp all with that goulden admonition of *Vincentius Lyrinensis*, an Author which who so readeth, and beleueth, it is impossible, if he will professe any religion, that he should be ought els but a Roman Catholicke. VVell, his wordes are these: *Lib. aduers. haer. cap. 3* Let vs hold that (saith he) which hath bene beleued generally of all, for that this is truly and properly Catholicke, as the very nature, & signification of the name doth import. And then for further explication, he giueth a threefold prescription for a more sure, and infallible direction, and this is Vniuersality, Antiquity, and Consent, all which he must, as tyme and occasion serueth adhere vnto, that will be accompted truly Catholicke. *The counsell & direction of Vincentius Lyrinensis about being a Catholicke.* And yet in the beginning of his fourth Chapter he illustrates the first Prescription of Vniuersality, most pertinent for our purpose at this tyme, by way of supposition and question, moued and answered. His wordes are these: *VVhat then shall a Catholicke Christian doe, if any parcell of the Church shall cut it selfe off from communion of the vniuersall faith? This is the question moued: the answer followeth: VVhat els (forsooth) should he doe, but that he preferre the health of the whole body, before any one pestilent, and corrupted member thereof?*

20. And hereupon I begane to enter into a serious Consideration, and a seuer examination of my owne Conscience in a secret recollected, and most retyred conference betwixt God, and my owne soule, touching matters of religion, as they shalleyther doome me, or saue me at the

Matt. 24.
44.

The Con
sideration
and con-
sultation
of the wri-
ter about
his chang
in religio.

De vnit.
Eccles.

the last day. First I considered, yea and seriously within my owne hart debated, demaunding of my selfe, whether the Protestants Church and doctrine, (wherof I then was a reall and formall member, and Profellor) had not cut it selfe of, yea departed, and separated it selfe from the vni-on and communion of the vaiuerfall faith, and from the sauing and conuerting Ghospell of Christ his Kingdome, which was first to be preached to all Nations, as Christ promised, that it should come to passe before the worlds great destruction, and generall consummation. This was my first demaund, and the answer returned vnto me by the Catholicke Church of ancient Fathers vpon view of their doctrine, and comparing it &c. nay by the spirit of God, since it was promised to be the guider and directour of his Church; I say, the answer returned, was, that the Protestants Church & doctrine had abandoned both Catholick name & Catholicke faith, and therfore as beames cut of from the sunne, as boughes violently broken of frō the tree, and streames and channels parted, and separated from their originall fountaine, as *S. Cyprian* speaketh, they were to perish, vanish, and come to nought. And now what course remayned for me to take, if I regarded at all the welfare of my soule, but to follow the sage & weighty counsaile of my foresaid author *Vincentius Lyrinensis* (my Author indeed being the only meanes next vnder God of my Conuersion from heresy to Catholicke Religion) and that is to prefer the health and welfare of the whole body before any one pestered and infested member therof. His meaning in plainer tearmes is, that in tyme of Schisme and Heresy, or any particuler Countryes Apostasy from the Catholicke Christian fayth and religion, euery Catholicke Christian that is already in the Church, must hoo-u-er vnder the winges of the Church, by retyring into her lap and bosome, in time of any danger. And he that is an Hereticke, and of an hereticall Congregation, and consequently forth of the Church, must endeauiour by all means possible

possible to become a Catholicke by returning againe vnto the communion of Catholicke Religion, out of which it is impossible there should be any saluation.

21. This first Consideration I enlarged yet further, extending it by a second supposition, to wit, if the Protestants Church and doctrine be Catholicke indeed (as they would beare the world in hand it is:) then it hath bene generally receaued of Christians ouer all Christendome in that sense, as it is now in opposition against the Roman Church: then the Protestants can produce visible Churches of theirs, that haue bene extant from the Apostles time downwards hitherto, that haue held the selfe same points of doctrine, the selfesame number of Sacraments, and other such differences as now Protestant Churches haue in them from the Roman: the according to that most sure prescription of *Tertullian*, they can Edeue *origines* *Ecclesiarum suarum, enclueret ordinem Episcoporum suorum*, Declare the beginnings of their Church, they can turne ouer and bring forth an orderly succession of Bishops, running on (as he saith) from the very beginning, and continuing without any interruption to the Apostles tyme: then can they proue that their first Bishop that held these differences, was instituted and ordayned by some Apostle, or Apostolicall man, for so (saith *Tertullian*) could the Church of the *Smymeans* proue their succession of Bishops from *S. Polycarpus*, ordayned by *S. Iohn*; and the Church of *Rome* proue from *S. Clement*, placed by *S. Peter*: In one word, then, according to another prescription of *Tertullian*, can they proue that the doctrine of their Church as now it standeth in contradiction with ours, conspiteth with the doctrine of the originall, Apostolicall, & mother Churches, and that they hold that very doctrine which the Church receiued from the Apostles, the Apostles from Christ, and Christ from God; and that the same hath continued by neuer interrupted succession from that time to this of theirs. These things if they shall euer be able soundly

De prescript. cap. 32.

What is required to prooue the Protestant Church Catholick

Ibid. c. 32.

Lib. de prescript. cap. 21. 32.

ly and substantially to proue on their part: then shall I acknowledge, that they, and their religion are *Catholike* indeed, and that out of their Church there is no saluation. 22. But if these things haue bene by them attempted, and could neuer yet be proued by them: nay if their affirmatiue haue bene disproued by a negatiue in all the forenamed notes, markes, prescriptions of the Church, and against Hereticks, as is already too apparently knowne to the whole Christiā world; then let them at the last vpon so manifest a conuiction, ingenuously confesse, that the denomination of *Hereticke*, rather then the appellation of *Catholike*, doth properly appertaine vnto them.

23. And albeit I cannot but vnderstand, that the Hereticks of ancient times, and all moderne Sectaries in these our vnhappy dayes both in *Germany*, *France*, *Holland*, *Scotland*, and *England*, doe ambitiously affect this renowned name of *Catholike*, to haue it giuen vnto their herericall Congregations: nay, which is more, howsoeuer they do fraudulently sometimes cloath themselves in sheepe skins, when surreptitiously they inuest themselves with this high title, & supreme dignity of a *Catholick*; though in points of doctrine amongst themselves they be neuer so much opposite the one to the other, ech condemning other for Heretickes, nay damning themselves amongst themselves, and that to the pit of hell: Yet notwithstanding let the *Catholike* but pursue them, and arrest them of sacrilegious Church-theft, for stealing this title, they dare not stand to try the issue before the Tribunall of the Church, but presently, as guilty, they fly awaie, renounce their stolne title, and so it returneth to the right owner. And is it any meruaile, that, maugre their heades, they are inforced to this restitution, whe they are at such opposition amongst themselves, as is formerly noted? which very opposition it selfe, setting all other arguments of the *Catholike* a part, doth evidently shew, and demonstratiuely conuince vnto their faces, that they cannot be *Catholicks* indeed, because
Catho-

Vpon 4. heads of triall set down by his Ma^{tie}. 19 Chap. I.

Catholicum vbiq; vnum, as the foresaid Father Pacianus noteth, that is Catholicke in Christian Religion, which is euery where one and the selfe same. For as Christs seamelesse coate was whole, entyre, and vndeuided (it is *S. Cyprian* his comparision, and it is well worthie our obseruation) euen so must the spouse, and Church, of Christ figured by this coate, be whole, entyre, vndeuided, and one in it selfe, and thereupon saith *S. Cyprian*: *Possidere non potest Ecclesiam Christi, qui scindit, et diuidit Ecclesiam Christi*: He can neuer possesse the coate of Christ who renteth and teareth the Church of Christ. *De vnit. Eccles.*

24. But alas, Catholicke Communion, and Catholicke Vnion cannot be found, much lesse verified in, and of Protestant religion, not only in those old imagined times & ages of their supposed Primitiue Church, which they ridiculously, and impudently *contra scientiam, contra conscientiam*, do challenge vnto themselves: but neither in these very ages, wherein they haue peeped out of Chymerian, nay out of Infernall darknes, and bene knowne to the world by the names of *Protestants, Lutherans, Caluinists*, and thelike: I say, not in these times can they shew *Vbiq; vnum* amongst themselves in mayne and many articles of Christian beliefe. And this I can partly speake vpon my owne experience had amongst them for many yeares, during which time I could neuer yet (God I take to witnes as righteous Iudg) find any two of the agreeing together in all points of fayth, and partly I can proue yt by infinite bookes written by themselves, wherein they fall together by the eares, discouer their owne shame vpon their owne skirts, Ephraim against Manasses, & Manasses against Ephraim, & both against Iudah, that is, *Lutherans* against *Caluinists*, & *Caluinists* against *Lutherans*, and yet both like *Simcon & Leui*, *Fratres in malo*, in the euill of Schisme and Heresy, they can ioyne hands and conspire against *Catholicks* and Catholick verity. And this conuincing my vnderstanding that Protestants could not be Catholicks, and therefore I passed to

the other syde, where I found indeed *relig. vnam*, every where one, in all points of their beliefe throughout the world, together with that vniuersality, antiquity, consent, and succession, which the foresaid *Vincennius Lirinensis* that good old Monke & Professor of Euangelicall Countailes of perfection, that liued in *S. Augustine* his time, setteth downe in the name of the whole Catholicke Church in his time, as the certaine signes, markes, and tokens of the true Catholick Church indeed. And this much shall suffice for this first Consideration, about the wordes *Catholicke* and *Hereicke*. Let vs passe vnto the second.

The second Consideration.

Of the
dreadfull
misery,
of being
an Here-
ticke.

YF the changing of *Abraham* his name from *Abram* into *Abraham* was full of mysticall consolation, because it confirmed him in the promise of the *Angels*, and for that he should be the father of many nations, *Genes. 17. 5.* yf *Iacob* his name being turned into *Israel*, was fraught with comfort, and that for these two especiall reasons, first because he had preuailed with God, & secondly because he should preuaile against men, *Genes. 22. 28.* O then how comfortable, and how amiable, how full of solace & heauenly delight ought this glorious, & through the whole Christen world renowned name of *Catholicke* to be vnto vs, since it confirmeth vs, nay assureth, and sealeth vnto vs all Gods promises made vnto the Church: it is the Father of many nations, comprehending all true beleeuing Christians within the lap, and bosome of the Church: it preuaileth with God, procuring his heauenly benediction, and neuer departing without a blessing, and it preuaileth against men, distinguishing betwixt wolues and sheepe, separating all false worshippers, from the true believers.

26. And now as this Name of *Catholick* began to be vnto me most amiable, and comfortable, conteyning in it so many

Vpon 4. heads of triall set down by his Ma^{tie}. 21 Chap. 1.

many priuiledges and prerogatiues, and being so highly reputed, esteemed and commended by all sacred Antiquity, euen from the Apostles dayes downwardes vnto our times (though *Simplicianus* is the *Nonatian* Hereticke objected to the forenamed Father *Pacianus*, as the Hereticks do to vs in these dayes, that *sub Apostolis nemo Catholicus vocabatur*, no *Apud Pacian. Epist.* man was called Catholicke vnder the Apostles: so on the other side, comparing contraries together, *qua iuxta se iniuncta posita magis illucescent*, which being opposit, are the clearer reuealed: I considered with all possible attention, that the Name of *Heretike* was most dreadfull aboute all other names vpō the earth, as before I haue noted at large. And therefore if euer there were a *Cham* accursed of his Father, as you shall read there was, *Genes. 9. 25.* then the *Heretike* is this *Cham* accursed of God the Father, and anathematized of the Church his mother. This is *Benoni* that sonne of the mothers sorrow, as *Rachael* pronounced of *Beniamin*, the *Gen. 35. 18.* byrth of this sonne would be the death of his mother, he came from her wombe, but he will not abide in her bosome: agreeing with that of the Apostle, *Proderunt ex nobis, sed non erant ex nobis: nam si fuissent ex nobis, permansissent nobiscum. Ioan. 1. 2. 19.* *Sed ut manē uisissent, quod non sunt omnes ex nobis.* They went forth from vs, but they were not of vs: for if they had bene of vs, they would haue remayned with vs. But hereby they are manifested not to be all of vs. And therefore to expresse, if it be possible, in a word, the horror of this Name, as the childre of the prophets cryed vnto *Eliseus* the prophet after they had tasted the potage, *Mors in olla, in Dei mors in olla*, death is in the pot, o man of God, death is in the pot: Euē so may I more iustlie take vp this cōplaint, & cry out vnto euery man of God, that is a true mēber of the Catholick Church, & that against all Heresy, & the very name Heretick, *Mors in nomine, Mors in nomine*, there is nothing but death & destruction, desolation & dānation in this very Name. 27. And here we shalbe enforced, as it were, to ponder vpon this point somewhat more at large, and to extend

tend the bounds of this ensuing Consideration, especially forso much as concerning vs so neare, as it doth, this matter cannot be but worthie of our weightiest ponderation: and the rather will we the more deliberately consider of this point, for so much as we heare on the one side the terrible horreur of the said Name, and on the other side we see the common, and to much vsed familiarity thereof in these our vnhappy tymes, later, and worser dayes, which are so replenished with all kynd of Sects and Sectaries, as that each one commonly calleth the other *Hereticke*, and that with as great facility, and with as little regard, as if the accustomed practice of calling *Hereticke*, had taken away the true sense, and reall feeling of an *Hereticke*: or as though he called him good fellow, or witty inuenter of new opinions, which amongst the Sectaries of our age is rather reputed for a pleasant iest, and ingenious commendation, then for that which in sober sadnes (setting all Atheisticall scoffing and iesting in matters of such moment a part) it is, to wit, a terrible accusation and dreadfull charge of a most high and Capitall crime, committed against God, his Church, his Sauour, and all to the destruction of his owne soule.

28. But alas, who doth not now adayes delight, and esteeme him selfe the more for his sharpnes of wit, & subtile ingeny, for inuventing, finding out, deuising, framing new positions, new translations, new interpretations, and that coyned & stamped in the shop of his own braine, therby of set purpose to impugne, and of desperate malice to withstand some Catholick points of ancient Churches doctrine. And if you tell him that he must keep him to the traditiō of the Church, deliuer that to the sonnes of the Church which he hath vniformly receaued frō the Fathers of the Church, that he must not remoue ancient bandes in matters of beliefe for feare of a curse, that he must *reddere depositum*, as S. Paul chargeth Timothy, and that with a vehement asseueration: and what is that *reddere depositū*? that

2. Tim. 6.
20.

is,

Vpon 4. heads of triall set down by his Ma^{tie}. 23 Chap. 1.

is, as *Vincentius Lyrinensis* excellently expounds it, *Quod tibi creditum est, non quod a te inuentum: quod accepisti, non quod excogitasti: rem non ingenij, sed doctrine: non vsurpationis priuata, sed publicae traditionis: rem ad te perductam, non a te prolata: in qua non author esse debes, sed custos: non institutor, sed sectator: non ducens, sed sequens*: that which is committed vnto thee, not any thing inuented of thee: that which thou hast receaued, not deuised: a matter of doctrine, not of wit: not of priuate vsurpation, but of publicke tradition: a matter brought vnto thee, not brought forth of thee: wherein thou must be no author, but a keeper: no maister, but a scholler: no guider, but a follower. Lattly, tell him that he must content himselfe with being a relator only, not presuming to be an author, otherwise his position will proue innouation, priuate inuention, erroneous election, and consequently heresy: I say, tell him all this, and what more you can deuise, and he will laugh at you for your simplicity, in going about to terrify him with such buggs, and in tying his spirit to any rule of Church-authority, since the wind bloweth where it listeth &c. which he fanatically applieth vnto his spirit, presuming it to be inspired from aboue. And with that spirit (if you will belieue him vpon his bare word) is he so inspired, that he needeth no other direction, no further instruction. And this is all the accompt that he maketh of being a Catholicke, or a choosing Hereticke. But reflecting vpon the other syde of the Roman Religion, which may truely and only be called *Catholicke*, I experimentally found another kind of reckoning made of both these wordes *Catholicke* and *Hereticke*, most highly esteeming the one (as hath bene formerly spoken) and fearfully declining the other, as the origen and ofspring of all calamity.

29. And first I found in the common doctrine of their Schoole, they assigning Heresy for one of the three species, or members of infidelity, opposite to Christian Religion, they hold it to be the worst, & most haynous of all three,

27. Cap.

Comonit. aduers. h. x. reses.

Vincent. in praf.

Iohn. 3. 8.

D. Thom. 2. 2. quast. 10. art. 6.

in

Heresy is
worse the
Iudaisme
or Paganis-
me.

in respect of the extreme and desperate malice therof: to wit, that it is in a degree of euill and sinne, worse, and more damnable then eyther Paganisme or Iudaisme, not for that all heresy denyeth more partes of Christian doctrine, then do the Pagans or Iewes (for in this the Pagan sinneth more then a Iew, and a Iew commonly more then an Hereticke:) but because they do corrupt and impugne the Catholicke Christian sayth, which once they receiued, and from which they are now wilfully departed, which implieth more malice then can be ascribed to eyther Iew or Gentile, that neuer receyued the same: In which respect their sinne and damnation is more grievous, say Catholicke Doctors, then is eyther of the other two. Whereupon is inferred by *S. Thomas*, and it is the common opinion, that an Hereticke is in worse state then a Iew, or Gentile, for the life to come.

Ratio for
muls cre-
dendi.

30. Againe, for further aggrauation and exaggeration of the horror of this Name, and loud-crying sinne thereby signified, the Catholicke Deuines in a more particuler explication do constantly, and with vniforme consent auerre, that an Hereticke discrediteth, or not beleeuing as he should, any one article of the Catholicke faith, doth loose his whole sayth and habit therof in all the rest. And the reason herof is assigned by the Schoole Doctors, for that the chiefe motiue or formall reason, why a man doth believe any thing in Christian Religion is, because it is reuealed by God, and propounded by the Church: without which Churches propounding and approuing, nothing can be securely belieued. And therefore when an Hereticke in any one article discrediteth, and detracteth from the authority of this Church (which is a necessary, and primary condition in beliefe) denying it thereby to be an infallible rule of beliefe in this one article, he denyeth the same in all the rest. As for example, if a man should aske a Protestant, why he belieueth the Scriptures, and *S. Matthews Gospell* to be *S. Matthews Gospell*? he can answer

I were no otherwise, but that God hath revealed the same vnto vs by the Church, which propoundeth these books for Scripture. Here then the proposition of the Church appertaineth to the formall reason or cause of beliefe, as Deuynes doe tearme it, which if once it be denyed or discredited in any one article, as the Protestants do, when we alledge it against them for Purgatorie, Prayer for the dead, Sacrifice, inuocation of Saints, and the like: then can it not hold in the former about Scriptures, or any other article, and consequently hereticks haue no diuine faith at all about Scripture, or any other article, but are meere Infidels in all; and consequently shalbe damned (say they) not only as chusing Heretickes beleeuing one thing and reiecting the other, but as vnbelicuing Infidells denoid of all faith. Which seemed to me to be a very terrible commination and fearfull distriction: and yet did I see it substantially grounded, and so orderly deduced, as that I must ingeniously confesse, it so conuinced my vnderstanding, and informed my iudgment, that I could not do otherwise then giue my full consent vnto it. Nor did I possibly see how the same might be any way denied, or probably with any colour of reason impugned. And was there not cause now that I should looke about me, examine the groundes wherupon I stood, seriously debate with my selfe of my late resolution, and change made in religion, weighing & pondering all things with mature deliberation, and serious meditation?

31. Wherefore retyring my selfe to the sacred Scriptures, and blessed Fathers (which according to *Vincentius* direction, I had euer resolved vpon, for the infallible rule, and Canon of my faith,) to see what they said in this matter, since that other foundation the this can no man lay: I found the same seuerity in their assertions and iudgments, which argued that the Schoole Doctors had originally drawne the matters of their doctrine from the most pure fountaine.

32. And first I found that the said Heretickes and here-

An hereticke hath no diuine faith at all and why.

sies were foretould and prophesied of by Christ and his Apostles in the Scriptures of God, as namely that they should enter into the Church immediatly after Christs time, and his Apostles, and so, that they should continue from time to time, as *Matth. 24. 5. Ioan. 5. 44. 1. Cor. 11. 19. 1. Tim. 4. 1. 2. 3. 2. Tim. 2. 17. 18. 2. Pet. 1. 2. 1. Ioan. 2. 18. 19.* and else-where throughout the whole volume of Gods booke: All which as large Commentaries discover vnto vs the nature, and condition of Heresies and Heretickes. But I will confine my selfe within shorter & straiter bounds, and at this time I will especially ponder vpon these three ensuing places, namely *Matth. 7. 15. 16. 3. Tit. 10. and 11.* the Epistle of *S. Iude* almost throughout the whole Epistle.

Matth. 7. 25. 16.

The description of Heretickes by Christ our Saviour.

33. And first he that spake as neuer man spake, the Wisdom of the Father, and the soules best Phisition that euer was, giueth vs both a serious admonition, and a perspicuous description of Heretickes: *Attendite à falsis Prophetis &c.* Beware of false Prophets which come vnto you in sheeps clothing, but inwardly they are rauening wolues, you shall know them by their fruites. Beware, there is the admonition, of false Prophets, there is the deception and circumuention, which come vnto you in sheeps clothing, there is their fraudulent hypocrisy, but inwardly they are rauening wolues, there is their violent cruelty, you shall know them by their fruites, there is a manifest discovery of their impiety. Againe, Beware, that is, take heed, looke about you, there is imminent perill, and hazard of your soules hangeth ouer your heades, of false Prophets, false deceauers, false Apostles, Antichrists, Heretickes, which come vnto you in sheeps clothing, pretending outwardly to be Angells of light, but inwardly they are rauening wolues, messengers of Sathan and spirits of darkenesse, you shall know them by their fruites, if not by their sayings, yet by their workings. Lastly, beware, neuer was there any more need of circumspection of false Prophets, I poynt you to the poison

Vpon 4. heads of triall set down by his Ma^{tie}. 27 Chap. 1.

son that cometh from the persons which come vnto you in *sheepes cloathing*, hauing nothing in their mouthes but *Euangelium Christi*, *Euangelium Christi*, the pure Ghospell of Christ, the pure Ghospell of Christ: but inwardly they are *rauening wolues*, corrupters of his Ghospell, and soule-quel-
lers, deuouring the innocent sheep of Christ: you shall know them by their *seruites*, for the liberty of their Ghospell shall argue to their faces the impiety & impurity of their harts.

34. The text of Scripture is excellently expounded both by *Tertullian* and *Vincentius Lyrinensis*: And first what is this *sheepes cloathing*, sayth *Tertull.* but the extrinsecall name of a Christian? and what be these *rauening wolues*, but de-
ceptfull glosses and spirits inwardly lurking, and infe-
sting the flock of Christ? who are these false prophets, but
false preachers? who are these false Apostles, but adulterous
Euangelizators? who are these Antichrists now, and all-
waies, but rebels against Christ, hurting and persecuting
the Church with the secer impiety of their heresy asmuch
as Antichrist shall then doe, with his open cruelty and ty-
ranny. So he.

35. Secondly *Vincentius* goeth further, and though he liued twelue hundred yeares agoe, yet speaketh he so particularly to this point of vnmasking heresy, and hereticks, as if he had liued in the very dayes of *Luthers*, *Caluins*, and the Protestants Apostasie, which inforceth me vpon an often and serious meditation to conclude, that his spirit was inspired, and his pen guided by the immediate hand, and finger of God. Let vs heare him then speake and interpret. VWhat is this *sheepes cloathing* (saith he) but the oracles of the
prophets, and Apostles? who be these *rauening wolues*, but
the cruell, virulent, & violent interpretations of Hereticks,
who alwaies infest the fouldes of the Church, and teare in
peeces the flock of Christ, by all meanes that possibly they
can? But that they may deceitfully steale vpo the vnwary
sheep, they put of their woluish shape, continuing in their
woluish cruelty, and they wrap and couer them selues,

A notable interpretation of Vincentius Lyrensis of the place aboue cyted.

with sentences of holy Scriptures, as it were with certaine fleeces, that when any man shall perceiue the softenes of their woll, he may not feare the sharpenes of their teeth. But what saith our Sauour? *You shall know them by their fruits*, that is, when they beginne not only to bring, but also to expound the places of Scripture: nor yet to brag of the only, but further to interpret them: then their bitternes, then their sharpenes, then their madnes is perceyued: then
 " their new poison shalbe vented forth: then their prophane
 " nouelties shalbe detected: then shalt thou see the hedge &
 " fence to be cut, and broken downe: then shalt thou see the
 " ancient meares, and boundes of the Fathers to be translated, and remoued: then Catholicke faith shalbe violated:
 " then Ecclesiasticall doctrine anihilated, and destroyed.
 " Hitherto my Authour.

36. And can any thing be spoken more effectually? Or is it possible that men, or Angels can interpret this place more truly? Are not all Heretickes here vnmasked? Are not the Protestants palpably discouered, couering their hereticall faces with the visard of Scriptures, when otherwise they durst not appeare in their woluish and thecuiish shapes? If this be not so, or that I wrong the in ought, nay if they be not guilty in their owne consciences of much more, then I can charge them withall, let the iust doome of heauen reuenge it vpon my soule, and let me neuer see the face of God, *haud ignota loquor*, what I speake, I speake vpon long practice, and experience which I haue had amongst them. And if this be so, then are they of the number of those false Prophets, concerning whome our Sauour giueth vs an admonition here, *Beware of false Prophets which come to you in sheepes clothing, but inwardly they are rauening wolues: you shall know them by their fruites &c.* Why, but the Protestants will plead in generall, that they haue Scriptures to confirme euery assertion of their Religion. To this I answere in generall, that the Diuell and all Heretickes had their Scriptures as well as they, as many, and
 more

Scripturi-
an Prote-
stants.

Vpon 4. beads of triall set down by his Matie. 29 Chap. 1.

more then they : but the truth is, *sheeps clothing* belongeth not to wolues, nor Scriptures to them, their possession of the is meer intrusion into the, & therefore according to that excellent prescription of *Tertullian*, first they should procure their right of possession of them, before they so bouldly aduentured vpon the interpretation of them : which since they could neuer yet do, it is apparent and out of questiō, that they haue no more right vnto the Scriptures, then the Diuell himselfe, and all former Heretickes haue had vnto them.

37. Yf besides the Scripture they plead the spirit, for this is their other ground, and these two be all the grounds that euer I could perceiue they had for their Proteltanticall Religion : I answere, this spirit is a spirit of priuate interpretation, their owne proper inuention, and election : it is not the spirit of the Church, it is not the spirit of the holy Ghost, that breathed these Scriptures, and therefore it is the spirit of the Diuell, & the spirit of all their Grand-progenitors ancient Hereticks. And now to cut of with one blow the heades of all pryuate spirits, let *S. Bernard* himselfe speake for me, and strike for me : *Nemuli adesse putant spiritū, cum non adest. suūq; sensum pro sensu spiritus sequuntur, deuantas* : Many thinke they haue the spirit, when they haue it not, and fall into error, following their owne selfe, for the sense of the holy Ghost. Dare any man hereafter vaunt of his priuate spirit? All this, and much more is implied in the heauenly admonitiō of our Sauour, *Beware of false prophets*, and which was my first plce of Scripture against Hereticks. I come to the second, which followeth thus.

The excuses of Protestants refused.

Bern. ser. 17. super Cant.

38. The Apostle *S. Paul*, that trumpet of the Apostles, Preacher of the world, and discloser of heauenly mysteries, thundereth out a terrible commination against an Hereticke, wherby he insinuateth to leaue a premonition to all succeeding posterity to beware of heresy. And albeit I haue touched the place somewhat in the former

Fit. 3. 10. 11

S. Pauls
iudgment
of an He-
reticke.

mer Consideration, in disclosing the nature of heresy: yet here I must returne to the same agayne, for better laying forth the miserable effectes therot, and the care the said Apostle had to haue it eschued. Auoid (saith he) *an hereticall man, after the first or second reprehension, knowing that he that is*

such a one, is perueried, and sinneth as damned by his owne iudgment.

Vpon which place S. Hierome writeth thus: *Hæretici sententiam in seipos ferunt, suo arbitrio ab Ecclesia recedentes: quæ recessio propria conscientia videtur esse damnatio.* Heretickes giue sentence vpon themselves, and are damned by their owne iudgment, for that they depart from the Church, euen out of their owne selfe will: and this departure seemeth to be the damnation of their owne conscience, expressely mentioned by S. Paul. So S. Hierome. And can there be anything more terrible, or dreadfull then this? Againe,

2. Tim. 2.

17.

Auoyd an Hereticke *propter periculum, propter consortium, propter pœnam*, so S. Thomas vpon this place. First auoyd them
 ,, in regard of the perill of infection, *sermo enim illorum serpit*
 ,, *vt Cancer*. Secondly auoid them in regard of their fellow-
 ,, ship and communion, that you be not wrapped and intrã-
 ,, gled in their sinne, whilest you seeme by your familiarity
 ,, with them to consent vnto the same. Lastly auoyd them
 ,, *propter pœnam*, euen for feare of the punishment of condem-
 ,, nation, which hangeth ouer their heades: and yet *monea-*
 ,, *tur*, let him be admonished, to see whether he will amend. I.
 ,, If he amend not after once or twice admonition, auoyd
 ,, him: *si curari poterit, non est vitandus: si non, dimittendus est.* If
 ,, he can be healed of his heresy, he is not to be auoided:
 ,, If he cannot be cured, he is to be shunned. Hitherto S.

Thomas.

39. My third place is out of S. Iude, conteyning a very dreadfull description of Hereticks, yea so terrible, that the very consideration thereof were able to make a man to tremble, lest he should be any way intangled, and infected with this fearfull sinne of heresie, either in being an Hereticke himselfe obstinate and malicious, or in be-
 lieuing

Vpon 4. heads of triall set down by his Ma^{tie}. 31 Chap. 1.

Iccuing them, as being seduced by them. For after the Apostie had premised the salutation, together with the motiue of his Epistle, which was to beseech them, *Super- certare semel tradita Sanctis fidei*, to stand fast, and fight for the faith once deliuered vnto the Saints (which were the first Christians) presently he giueth a most serious warning to all sorts of Christians, of the approach, and intrusion of Heretickes: *Subintroierunt enim quidam homines* &c. There haue crept in certaine men (saith he) prescribed, or prepared from the beginning vnto this terrible iudgment, wicked men, who haue turned the Grace of God into wantonnes &c. And then he thundreth out a terrible commination against them, saying: *Voe* be vnto them, that haue gone in the way of Cain, and haue for reward poured out themselves with the error of Balaam, and haue perished in the contradiction of Chore. So he. And that this contradiction of Chore against Moyses & Aaron (for which he, & his conspirators were by Gods iust wrath swallowed vp quicke into hell, the earth opening her mouth & deuouring the) represented the contradictiō of all Hereticks against the Catholicke Church and Gouvernours thereof, no man that hath any insight into Deuinity can deny: and therefore our Apostle *S. Iude* (who alludeth and compareth betwixt them) denounceth Gods vengeance yet further against them: *Quibus procella tenebrarum seruata est in aeternum*: for whom a tempest of darkenes (or of torments in darknes) is reserved for all eternity. And this being so, Will any one call another hereticke in iest? Or is there any crime so dreadfull as this?

Ep. Iud.

S. Iudes
sentence
of Here-
tickes.

40. But if we passe from the Apostles and Scriptures themselves vnto the succeeding Primitiue Church, and withall hould their iudgment, sense, and feeling concerning Heresy; wee shall find, that all of the, without exception of any one, had this very spirit of detesting, anathematizing, flying, and auoiding Heretickes aboue all other sinners, and malefactors vpon earth: yea whereas towards others neuer so great, greiuous, and heynous of-
fen-

sendours, wee are exhorted, willed, and inioyned to be
 The dete- benigne, sweet, meeke, compassionate, and the like:
 station of the cleane contrary is counsayled vnto vs against Here-
 hereticks tickes, to witt, not to salute them, not to eat or drinke
 and here- with them, not to receiue them into our houses, not to
 sies by an- conuerse with them, but to fly them, abhorre them, de-
 cient Fa- tect and auoid them, as pells and plagues, and poyso-
 thers, ned serpents, infecting vs with the inuenomed poyson
 of hell, as damned soules, allready vpon earth damned, by
 the guilt of their owne conscience, and by the irreuokable
 sentence of diuine Iustice, as before we haue signified.
 And that which is most worthy our obseruation, such
 seruantes of God as were otherwise most compassio-
 nate, nay whose bowels burned with compassion within
 them, towards the greatest and grievous sinners (as for
 example we read in that notable story of *S. Iohn* the Euan-
 gelist, who ranne vp and downe the mountaines againe
 and againe after the first relapse to gaine a yong man that
 was a theefe, as *S. Hierome* and other Church storyes wit-
 nes:) yet these selfe same men were so seuer against the
 enemies of Gods truth, that they neuer could so much as
 indure the very sight and conuersation of an Hereticke.
 And so we haue not only *S. Iohn* counsailing vs not to sa-
 lute, or conuerse with an Hereticke, but also the said A-
 postle practizing the same, euen in his owne person, in
 his heroicall factes, whensoever any iust occasion was of-
 fered. For *S. Irenaeus* who liued in the next age after him
 and recounted it vpon the relation of *S. Policarpe* that liued
 with *S. Iohn*, and happily might be present whē the thing
 was donne) recordeth that *S. Iohn* being in the City of *E-*
phesus, at a common bath, whither many did resort, and vn-
 derstanding that an Hereticke of his time named *Cerimthus*
 was within the bath, he instantly departed againe, would
 not enter into the bath with him, who had departed
 out of the Church from him, could not be perswaded
 to stay any while there, affirming that he doubted lest
 the

2. Iohn I.
to. 11.

De Scrip-
tor. Eccles.
in Ioan.

Lib. 3. ad-
uers. he-
res. cap. 3.

the very foundations of those bathes would fall downe, wher such an enemy of God was prefet, who had, as much as in him lay, ruinated the very foundation of Christian Religion, denying the Diuinity of the Sonne of God. A notable example of this great Apostle left to all posterity, giuing them a sufficient caueat, euen by his owne person and example for auoyding of Heresy and hereticall company.

41. And the same *Irenæus* in the very same place before cyted, registreth this storie of *S. Policarpe* himselſe, to wit how he reiected and defied an Hereticke named *Marcion*, that met with him, and spake vnto him, calling the said *Marcion*, *Primogenitum Diaboli*, the first begottē of the Diuell: and then the Authour endeth his narratiō with this most graue, and memorable Conclusion, saying: *So great feare had the Apostles, and Disciples, not to communicate in any one word, with any of those, that haue adulterated, and corrupted the truth, euen as S. Paul saith: Auoid an hereticall mā after one reprehension, knowing that such a fellow is peruerſed, & damned of himselſe.* So *S. Irenæus*.

*Irenæus
ibidem.*

42. And truly this one point minitred vnto me store of matter, and exceedingly enlarged my meditation, to consider on the one part, how carefull, and not only carefull, but fearefull these ancient Fathers, and Apostles were (as *Irenæus* testifieth) to admit any conuersation, or to enter into communication with Hereticks, flying them as monsters, serpents, and Diuels vpon earth, & starting, affrighted as it were, with the bare name of Heresy, and Hereticke: and on the other side, that now in our dayes the name, and thing it selfe is growne to be so common and familiar, as that we seeme to haue no sense, or feeling thereof: so senselesse and benumbed are we in our spirituall vnderstanding. But this proceeds from a supine negligence and carelesse inconsideration; for such as seriously ponder, and earnestly debate the matter more deeply, doe apprehend farre otherwise thereof, especially such as are addicted to the reading of ancient Fathers, the surest refuge,

E

and

Cyprian l.
3. ep. 1.

and pillars for a resolu'd soule to rely vpon for true direction in religion, in these miserable dayes of Schisme, Heresy, and Apostasy: *Nulla* (saith the old holy martyr S. Cyprian) *cum talibus commercia copulentur, nulla &c.* And let noe trafficke, or conuersation be ioyned with such men, noe banquets be made, no speach had, but let vs be asseparate from them, as they are separated fugitiues from the Church.

Athanas.
in vita
Antonij.

43. And after this Father againe, that *Atlas* of his age, and great Saint, S. *Athanasius*, writing the life of S. *Antony* the Monke, doth set downe the opinion, and feeling of them both in this point. S. *Antony* (saith he) *did so detest Hereticks, as that he would all men, that they must not so much as come neare them, alleaging the authority of S. Paul for the same, who often, and seriously talking of Hereticks, doth inculcate these wordes: Et hos deuita, and these you must auoid.* And yet my Author goeth further in this relation of S. *Antony*, adding this, that when the said holy Man was at the point of death, ready to breath out his soule into the hâdes of his Creator, whome he had with all fidelity and seuerity so faithfully serued, practising ouer and about the precepts of the law, Christs high counsailes of perfection, he exhorted the standers by, especially and aboue all other things, to beware of Hereticks, and Schismaticks, and to auoyd their poyson, *Memôz*, saith he, *circa eos odium sectamini. Scitis ipsi, quod nullus mihi, ne pacificus quidem sermo, cum eis vnquam fuerit.* And do you imitate my hatred towards them. For your selues can beare me witness, that I had neuer so much as any peaceable speach with them. This was S. *Antony* his resolution in this point, and this was his last charge that this dying Saynt left vnto his lyuing friends.

The seuerity of S. Cyprian S. Athanas. & S. Antony in auoyding Heretiks.

44. And of the same spirit, and iudgement were all other Saints, and holy Fathers ensuing, that euer liued, and dyed in the vnion, and communion of the Catholicke Church, and namely S. *Leo* the Great, first of that name, a most compassionate man otherwayes, as by his charitable workes of piety well appeared: yet in this point
of

Vpon 4. heads of triall set down by his Ma^{tie}. 35 Chap. 1.

of Heresie he was so inflamed with the zeale of God his true Religion, so rigorous and seuer against the enemies of God his truth, that he burst forth into this vehement exclamation against them: *Viperea Hæreticorum vitæ colloquia, nihil vobis commune sit cum eis, qui Catholica aduersantes fidei solo nomine sunt Christiani.* Do you auoid the viperous and serpentine speeches, and conferences of Heretickes, & haue you nothing at all to do with them, that being aduersaries vnto Catholicke faith, are only Christians in name. So *S. Leo*. And in this point, that Hereticks be not Christians, but only in name and appellation, he hath cōmonly all the ancient Fathers concurring with him, with vni forme cōsent, as namely *S. Irenæus*, *S. Cyprian* and *Tertullian* before mentioned, which Fathers do euidently proue that Heretickes are worse then Heathens, Pagans, or Infidells. This argument is handled in like manner by *S. Chrysostome*, and that largely in his 50. Homily *ad populum Antiochenum*, and by *S. Augustine* in his 21. Booke *de Ciuitate Dei* cap. 25. & by many other Fathers after them: the reason wherof is set downe by *S. Thomas* in the beginning of this second Consideration.

Leo ser. 18. de passione Christi cap. 4.

That Heretickes are no Christiāns.

Lib. 2. aduers. Hæreses cap. 9.

45. Vpon these groundes then, reasons, causes, and contemplations the whole streame, and ranke of Ancient Fathers do with full consent concur in this one point, & do inculcate the same often in their writings, to wit, that it is impossible for an Heretick excluded from the Catholicke Church to be saued, or to auoid euerlasting damnation, and perdition of body and soule, though he should liue morally neuer so well, giue neuer so great almes, do neuer so many good workes, suffer neuer so much by the losse of his goodes, country, liberty, or life it selfe. VVhich point is oftentimes inculcated, reiterated, and repeated by that renowned Martyr *S. Cyprian* in that worthie Tract of his *de Vnitate Ecclesiæ*: as, *Nunquam perueniet ad præmiū Christi, qui scindit, aut diuidit Ecclesiam Christi*: he shall neuer participate of heauenly felicity, that makes a rent, and breach in

That Hereticks by no good workes can be saued.

De vnitatē
Ecclesię.

Ibidem.

the Church of Christ, by the cryme of heresy. Againe the same Authour, in another place, to argue his assured confidence of this point, addeth, and denounceth further : *Macula ista nec sanguine abluatur*, this blot of heresy, or separating himselfe from the Church of Christ, cannot be washed away with blood ; *inexpiabilis culpa, nec passione purgatur* : It is a fault so inextinguishable, that it cannot be purged by death it selfe. Nay he goeth yet further and sayth : *Non eris fidei corona, sed perfidia pena* : Such sufferings or death it selfe, shall not be vnto the any crowne or reward of their faith and right beleeuing, but a punishment of their perfidiousnes, and false dealing.

Aug. l. i.
de ser. Dom.
in monte c.

4. et ep. 24.
ad Donat.
presb. & l.

4. de bapt.
contra Do-
nat. c. 17. et
tract. 6. in
Euāg. Ioan
et l. de pati-
entia c. 26.
et l. 2. cont.
Petil. c. 98.
et l. 1. cont.
Gaudet. c.
33. et alibi.

46. Conforme to S. Cyprian is S. Chrysostome, who in his 11. Homily vpon the Epistle to the Ephesians repeaterh and iustificth the former words, vsed by S. Cyprian, which may well be called his last doome that he passed vpon Heretickes. And the same is confirmed by S. Pacianus before mentioned in his second Epistle to Sempronianus a Nouatian Hereticke. And after these S. Augustine himselfe (whose places I haue noted in the margent) doth so fully, clearly, and with such effectuell wordes treat, and auerre the same, as that it were labour lost & time misspent to add any more in confirmation therof.

47. And now that I may come to the vpsnot of all, which is the summe and substance of what hath hitherto bene spoken in this Consideration ; my principall conclusion therof is this, to wit, that the greatest misery and calamity that may possibly be imagined in this life, to light vpon any, and the greatest dereliction, I meane departure of Gods sauing grace, or punishmet, that Almighty God for his sinnes can possibly lay vpon a Christian man, is to leaue him so farre vnto himselfe, and to his owne choice and election, as to suffer him to become an Hereticke, or to admit any participation or communication with Heretickes. And surely if God euer punished sinne with sinne, as you shall read he did, Rom. 1. 24. which is that fearefull falling

Vpon 4. heads of triall set down by his Ma^{tie}. 37 Chap. I.

falling into the hands of God: then surely is sinne punished with sinne in this fearfull sinne of Heresy. Which premises being grapted, as they cannot be denied, had not his Ma^{tie} of England then great reason (trow you) to endeaour so diligently and prudently as he doth, to cleare himselfe of that foule imputation, & to put of that abhominable and damnable Name of an Hereticke? And ^{Heresy the} ^{greatest} ^{sinne of all} ^{other.} haue not his Catholick subiects of Englad the greatest motive & reason that possibly may be, to stand & suffer so constantly, as they do, for auoyding of all participation with Hereticke, or with that Religion which in their opinion grounded vpon the Churches resolution, is flat heresy? Which being seriously considered of his said Ma^{tie}, and deeply and ducly weighed (as the weighty importance of the matter craueth at his handes) in his vnderstanding hart: It may first be hoped (for which hope sake we lift vp handes and hartes, prayers and teares, sighes & grones vnto the Highest) that he will himselfe out of his Christian pietie, separate from his Royall Person all liking of Heresies, as farre as the same is separated from God and from his Church. And secondly, it may be presumed (for why should we euer despayre, our cause being so iust) that out of his Royall Clemency, and Princely Equity, especially vpon a conscionable view of our Innocency, that he will deliuer vs from the great rigour of persecutio, which we suffer for that cause. And this we verily hope his Ma^{iesty} will the rather doe, for that we follow but the *disflamen* of our owne Consciences, guided by infallible grounds, which heere are partly opened, and will appeare more fully in the sequel of this discourse.

The third Consideration.

How a mā
may dis-
cerne be-
tweene
Catholick
religion &
Heresy.

*Aug. de
verb. A-
post. serm.
1.*

IF then the issue, and vpsnot of all that is premised in the two precedent Considerations (to reassume and recapitulate the summe of both in a word) be in effect but this, that the riches, & honour of being a Catholick on the one side (to vse the words of *S. Augustine*) be so inestimable: and that on the other side the disreputation, misery, imminent danger, and most certayne damnation in being an Hereticke to be so intollerable, and insupportable on the other: it is more then probable, yea infallible, as most consonant vnto the all-sauing mercy, and iust dooming equity of Almighty God, the most righteous Iudge of all the world, that he hath designed, yea as one of the last legacies of his Testament bequeathed vnto vs, some eminent, and euident way, that by better direction, and most certaine prescription of the same, we may come to know, and discern what is truly Catholicke religion, and what hereticall inuouation. And allbeit this may in part be vnderstood by that which already hath byn treated: yet shall it be made more perspicuous, by that which is to be handled in the ensuing Consideration.

49. For first since the knowledge of these things (as being of the greatest weight in the world) doth so highly import our soules-weale, or woe euerlasting; it followeth consequently, that Christ our Sauour had not sufficiently provided for our safety in that behalfe (which can be no lesse then open blasphemy against Heauens Maiesty, accusing the Wisdome of the Father of imprudency, as *Caluin* blasphemously doth of ignorance) if he had not left, and commended vnto vs some certaine, known, and infallible way, as a sure thred to direct our iudgments aright to the knowledg of these things. For if no man can arriue to the designed port, the hauen of heauen, and there be saued

*In Commē-
tar. in 24.
Matt. v.
36.*

Vpon 4. heads of triall set down by his Ma^{tie}. 39 Chap. 7.

ued, but he that is really a Catholicke: nor any escape the soules ship-wrack vpon the seas of this world, and vndoubted damnation, that is formally an Hereticke, or partaker of herely (according to that of Tertullian: *Qui habent cō-* ^{De præ-}
sortium predicationis, habeant etiam necesse est consortium damnationis, ^{script. c. 34.} they that with hereticall preachers hold cōmunion, must of necessity participate with their damnation:) to what purpose then was it, that Christ should leaue his throne in heauē, descend frō his Fathers bosome into the wōbe of the euer-Blessed Virgin, inuest there his glorious Deity with the weaknes & frailty of our mortality, teach, preach, expose himselfe to all the world, iniuries, miseries, extremities: and lastly why should he so plentifully out of so many seuerall places of his body, as there were seuerall wounds in the same, shed his most pretious blood for the sinnes of the world, and redemption of mankynd, if after all this done and suffered for man, he should haue left him no certayne meanes or infallible waie, for his obteyning the fruites thereof, by discerning betweene herely, and Catholicke religion?

50. Furthermore since herely (as all ancient, and moderne Orthodoxe Deuines notify it) is nothing els but to choose, or make choice, that is yet more plainly, to adhere obstinately to a mans owne priuate opinion, and proper election, whensocuer different poynts of religion are proposed vnto him: if thē there be not some perspicuous, & ap- ^{The ne-}
parent rule and reason left by Christ to conuince vnto ech ^{cessity of}
mans conscience, and vnderstanding, or at least to make cleere and a sufficient conuiction, which is truth, and which is not, ^{vnuerfall}
which is Heresy, and which is Veritie, which to be im- ^{rule in}
braced, and which is to be abandoned; I say, if this way, ^{matters}
rule, and reason be not most clearly left in the Church ^{of beliefe.}
whereby a man may guide him selfe, then why may not a man make his proper choice, and vse that benefit of his owne election in spirituall matters, which God hath bestowed vpon him in morall and ciuill affaires, permitting ther-

therein a choice to his freewill? Why may he not choose, or be a chooser (which in our sense and the Churches acception and appropriation of the word importeth an Hereticke) without so greiuous, and damnable a sinne as Heresy is by vs already disclosed to be? Why should a man be damned by his owne iudgement, be left inexcusable, for that noe plea of pretended ignorance will serue his turne, since being such a chooser, or hereticall man, as *S. Paul* calleth him, & brandeth him for, he cannot say *Nemo corripuit*, as *S. Chrysostome*, *S. Ambrose*, *Theophilact*, & *Oecumenius* ioyntly expound the place? For if the meanes, & way of conuiction, & decission be not infallible, it should seeme that a man may make his choice: but this particular choice, and election, out of a mans owne head, and priuate iudgement (which makes a chooser or Hereticall man) is seuerely prohibited, and condemned, & that by the iudgement of *S. Paul*, as you haue heard at large: & therefore it must follow by force and of necessary & ineuitable consequence, that almighty God out of the depth of his mercy, wisdom, equity, and piety hath left vnto vs some euident, vniuersall, certaine, and infallible waie for deciding of all doubts, and controuersies in religion. For so he promised, when *Isay* prophesied thus, saying: *That at the comming of Christ, there shalbe a holy path, and way, and it shall be vnto you A direct way, so as fooles may not erre therein.* Thus he prophesied. And is there any doubt, that he performed it? Hath he promised, and shall not he make it good? Hath he spoke it, & shall he alter the thing that is gone out of his lippes? Atheisme, Heresy, and Infidelity may question it, but all religion, piety, & Christianity will vndoubtedly belieue the same.

Isa. 38.

Num. 23.
19.

How this
generall
rule may
be found
out.

51. Wherefor this ground being presupposed and granted as a chiefe principle in Christian Religion, that there is some such way left vnto vs, whither we must haue recourse in all doubtfull causes and controuersies of Religion: the Question then is betwixt the Protestantes and those

Vpon 4. heads of triall set down by his Ma^{tie}. 41 Chap. v.

those of the Catholicke Roman Religion, where, and what this way is, how we may come to the notice of it, and in what manner it is to be followed, after it is once found out. The Protestant commonly of what Sect or faction soeuer he be, auerreth, that the written word of Canonical Scripture is this infallible way & directory-guid: and this he doth not, in my conscience, so much for any honour and reuerence that he beareth vnto the oracles of Godsacred Writt (as he would falsely beare the world in hand he doth:) but only vpon an hereticall intent, that he may auoyd therby the iudgment of the Church. And no meruaile, for, *Qui malè agit, odii lucem*, the guilt of his Heresy fleeth the censure of the Church. Some others do add, that when the Canon of Scripture is not perspicuous, and obuius vnto euery man, then for explication of the word they may inquire of the spirit of God, which inspireth ech man, and that will instruct him, and lead him vnto all truth. But now this falsely supposed and imaginary spirit, can be no infallible rule of direction. For that S. Iohn hath giuen vs a Caueat touching these false spirits. *Beloued, believe not euery spirit, but try the spirits, whether they be of God, for many false Prophets are gone forth into the world.* And was not this the common trick of all condemned Heretickes and heresies? Did they not all of them plead the spirit of God, against the liuely authority and speaking voice of the Church? Doth not the whole ranke of ancient Fathers that wrote against thē, thunder out that terrible comminatiō, threatening a fearfull woe and vengeance vnto all priuate, lying, and deceyuing spirits: *Va illis qui sequuntur spiritum suum*: Woe be vnto them that follow their owne spirit? Lastly haue not all ancient Heresies and Heretickes, *Arians*, *Nestorians*, *Pelagians* &c. bene vniustly condemned, and therefore must not their heresies be raked out of the ashes of Hell againe, and set fresh footing in the Church, if the rule of interpreting Scripture be ech man his priuate spirit? It cannot be denied, for

Iohn. 3. 20.

The way
of euery
mans pri-
uate spirit,

F that

that all of them vaunted of the spirit, as the Sectaries do at this day. Well then the conclusion is, that this vaunting of the spirit, is nothing else, but a horrible belying, and presumptuous blaspheming of the spirit of God, making that spirit of vnited verity, a spirit of distracted heresy: And therefore this their priuate spirit can be no rule to direct them any longer. And so much of this way, in following euery man his owne spirit.

52. But now for the former way of following Canonick Scriptures, for this only rule and sure direction, though this be euer to be graunted, as most true, that the holy Scriptures breathed by the instinct of the spirit be diuine, and of infallible truth and direction, when they are by the Church both knowne to be Scriptures, and rightly interpreted by the assistance of the spirit in the Churches voice & sense: yet forasmuch as the Scriptures sublimity fitteth not with euery meane, & ordinary capacity (for the most part of people are vnlearned, and cannot read, or vnderstand not what they read, much lesse those learned tongues wherein the Scriptures were originally written:) It followeth euidently that the Scriptures alone, can be no sure, vniuersall, & infallible way for the discerning of Catholicke Religion, and discovering of heresy. Or at least wise this rule is not generall to all, as it ought to be: for as much, as all must haue sufficient meanes left for their saluation.

Whether
only Scrip-
ture be
the infal-
lible way.

53. But here me thinketh I here the Protestāt obiekt, that howsoeuer the Scripture is no waie for the ignorant & vnlearned: yet is it the only rule, and Canon of faith vnto the skilfull and learned: and that whereas the Canon of the Scripture is perfect, and is of it selfe alone sufficient i-
uough for all points, what needeth the authority of Ecclesiasticall interpretation to be added vnto this Canon? To this I answere, and first this waie we now speake of, must be a way for all, *semita, via, & via sancta*: a path, a way, & holy way; yea such a way if we belicue Almighty God,
spe-

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speaking by the mouth of *Isay*: *Stulti non errent per eam*, the most ignorant and vnlearned cannot mistake it. For that *Isa. 35. 8.* Christi the way of all hath left this way vnto all, & that after his Incarnation & Passion, for to that time the prophet *Isay* alludeth: & therefore the Scripture excluding the ignorant for want of tongues and other learning, & the greatest part of it being written before the said Christs Incarnation and Passion, cannot be this waie. Secondly I answer, that as the Scripture alone cannot be the waie vnto the vnlearned, no more can it be the rule vnto the learned; for that not only fooles, but such as thought themselves both learned and wise, haue erred by that waie of Scripture alone, and their priuate spirit to help them: and hereof we haue as many liuely testimonies and examples, as there haue byn learned Hereticks in the Church, who thinking themselves wise and learned, and yet pretending Scriptures, haue runne awry, so dangerous a way is this way of the Scriptures, without the guide of the Church to walke in. Thirdly and lastly, touching the sufficiency of holy Canon without any addition of Ecclesiasticall Interpretation, I answer, this obiection (which is the mayne position and foundation for all the Protestants Heresies at this day) is as ancient as twelue hundred yeares ago, and it is proposed by *Vincentius Lyrinensis* in the person of the Hereticks *cont. bar.* of his time, and answered thus: To sacred Canon (saith he) *cap. 2.* the Ecclesiasticall Interpretation must be added, because in regard of the Scriptures sublimity all men expound it not in one & the selfe same sense, but this man & that man do diuerly interpret the selfe same places of Scripture, that in a manner how many men there be, so many senses may be wrested from it. For *Nouatian* expounds Scripture one way, *Photinus*, *Sabellius*, *Donatus*, *Arius*, another way &c. And therefore in regard of the manifold turnings and windings of seuerall errour and heresy, it is very needfull, that the line of Prophetickall and Apostolicall Interpretation be directed, according to the rule of Ecclesiasticall and Ca-

tholicke interpretation. Hitherto *Vincentius Lyrinensis*.

54. And what (I pray you) are all our materiall contentions with the Sectaries, and their owne capitall dissentions amongst themselues, falling by the eares, and damning ech other to the pit of hell (let them pretend neuer so great brother-hood to cozen the world) but about the Scriptures, and the true sense thereof? to wit, which are to be receyued into Canon, and how they are to be interpreted, according to the intent, and purpose of the holy Ghost, wherein all Heretickes haue vpon their own wilfull electiō run out of the way, as all the ancient Fathers do continually charg them. *Scripturis pugnātes* (as they cōplaine) *contra Scripturas*: They abuse Gods word against himselfe: And, *Scripturis bonis non bene videntes*: the Scriptures are with them as a sword in a madde mans hand, they turne it against themselues, making that vnto them a sauour of death, vnto death, which is giuen them by God to become a sauour of life, vnto life, as *S. Paul*

August. tract.
18. in 1oā.
& lib. 7.
in Gen. ad
lit. cap. 9.

2. Cor. 2. 16

De præ-
script. cap.
17.

Ibidem.

Ibidem.

professed himselfe and all true Pastours of the Church to be. For doe not Hereticks receaue some Scriptures, & reiect others? And those that they do receaue, do they not turne them and wind them, add to them, & detract from them of purpose to peruert them for their purpose? Do they not expound them according to their owne fancy & brayne? This was *Tertullian* his complaint against the Hereticks of histime aboue fourteene hundred yeares agoe. And yet more fully to our point in hand, the same Father sheweth that it is but lost labour and vexation of mind, to enter into conflict with an Hereticke by Scripture, saying: *Congressio Scripturarum cum Hæreticis nihil proficiat, nisi planè, vt aut stomachi quis ineat euersionem, aut cerebri.* The cōflict about Scriptures with an Hereticke, serues to no other purpose, vntlesse it be to ouerturne a mans stomake or his braynes. Agayne, to the same purpose he demādeth. *Quid promonebis exercitatissime Scripturarum, cum si quid defenderis, negetur, si quid negaueris, defendetur: & tu quidem nihil perdis, nisi vocem in*

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contentione, nihil consequeris, nisi bilem de blasphematione. What shalt thou gaine, albeit thou be most ready and expert in the Scripture, for so much as if thou defend any thing, it will be denied, and if thou deny any thing, it will be affirmed: and thou truly for thy part leese nothing, but spendest thy voice in contentiō, and shalt gayne nothing, but choller by his blaspheming. And then afterwards he flatly concludeth againe against them. Wherefore (saith he) there is no appealing to the Scriptures, neyther is the combat to be placed in the, wherein there is eyther no victory at all, or very vncertain, or at leastwise not any certaine can be hoped for. *Ergo non ad Scripturas prouocandum est, nec in his constituendum certamen, in quibus aut nulla, aut incerta, aut parum certa est victoria.* So he.

Labor lost
to deale
with He-
reticks by
only Scrip-
ture.

Cap. 19.

55. This was *Tertullian* his iudgment touching Scriptures, cited by the Heretickes in his time. And doth not this prescription serue against the Sectaries of our dayes? Well then I may conclude with *Tertullian* his sense, that this way of remitting ech man and woman to only Scriptures for certificatio of their faith, and that promiscuously without an interpreter, can be no certaine or possible way, euident rule, or Canon of faith. Now if the Hereticke being thus pressed & followed vpon, that his ground of Scripture alone be inforced, for auoiding of all inconueniences and absurdities, to adioyne and admit an Interpreter; then the question plainly is, who this interpreter shall be, and of what faction in Religion; for of what Sect fouer he be, to that side will he wrest, and draw the interpretation of Scripture: *Et tunc (saith Tertullian) tantum veritati obstrepat adulter sensus, quantum est corruptor stylus.* *Script. c. 17.* And then will an adulterous sense of the Scriptures as much brabble against the truth, as he that corrupteth the text it selfe: wherof he alledgeth this reason for it. Holy Writ is so fruitfull to serue forech matter and point, that commeth in question, as nothing seemeth to an Heretick so vaine, if it please his fancy, but that it may be proued

from.

» from thence: neither do I hazard ought to say, that the
 » very Scriptures themselues are so ordered by the will of
 » God, that they minister store of matter vnto Heretickes,
Ibid. c. 39. when I read in Scripture, *Oportet hereses esse*, there must be
 heresies, which cannot be without Scriptures. And this
 is my former Author his iudgment of the Scriptures wre-
 sted and peruerterd by seuerall Heretickes in his dayes, for
 maintenance of their seuerall heresies. Which being so,
 here is neither certainty, nor generality, nor facility, nor
 perspicuity, nor infallibility in this way of the Scripture
 barely and nakedly propofed of it selfe alone: neyther can
 it euer be inferred by any seeming probable conclusion,
 that the Scripture alone is this infallible way, which we
 do further illustrate by this familiar example obuius vn-
 to euery mans capacity.

56. If some rude, and vnlearned Countrey men, re-
 payring vp to the Metropolitan City of the kingdome to
 prosecute some suites in law, touching a Farme or house,
 or matter of lesse moment: yf these men, I say, after con-
 ference had with their learned counsaile, should receaue
 no other answer nor comfort, nor direction of them for
 further managing of their suites, but be remitted by the
 vnto the body of the law it selfe, without any Iudge or
 Counsaylour, they being of themselues not able eyther to
 read or vnderstand the law, much lesse to apply it to their
 proper cases, and peculiar suites; would not euery reasona-
 ble and conscionable man condemne these lawyers? And
 had not the poore Coutrimen themselues, being vndone
 by this meanes in their worldly estates, iust cause to com-
 plaine, and cry out against the falsehood, and treachery of
 their Coulsaylours? And yet behould here in a suit of suites,
 and matter of the greatest moment and importance in the
 world, not in a title or triall of a Farme, or house, but con-
 cerning our interest and right of inheritance vnto the hea-
 uenly mansion, we are this waie worse then thus (since
 the matter is of farre greater importance) abused, deluded,
 betrayed

A' perspi-
 cuous ex-
 ample.

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betrayed: we are promiscuously sent, learned, vnlearned men, women, young, old, to the body of the Scripture & mysticall volume of God his sacred, and seauen fold sealed book, as *S. Iohn* speakes of the Reuelation, *Apocal.* 5. 1. we must seeke, search, confer, cōpare, expound, interpret, euery man must there be a chooser, euery woman an expositor, and euery creature must be his owne caruer: all must presume of the spirit, that they cannot erre, all presume to be taught immediatly from God, without the ministry of the Church: *Sola Scripturarum ars est* (saith *S. Hierōe* against Heretiks of his time) *quā omnes sibi vēdicant: hanc garrula anus, hanc delirus senex, hāc sophista verbosus, hanc vniuersi præsunt, lace- rāt, docent antequam discunt &c.* Only the art of Scripture is it, which euery one chalengeth to himselfe: this the prating ould wife, this the doting old man, this the babling So- phist, this all of them together presume to know, and teach, and reare in peeces, before they learne it. So he. And this is all the waie, and ground, prescription, direc- tion, rule, and line, that our hereticall Sectaries can as- foard vs for the guiding of our soules, and the grounding of our faith. V Vill any man therefore hereafter, that hath but the least care, or that can intertaine but one thought, either of the present or future wellfare of his soule, rely vp- on such false guides and blind teachers, since this ground of Scripture alone sensed by a priuate spirit, was, is, & euer shalbe the cōmon ground, nay rather desperate shift, and refuge of all condemned heresies and hereticks, and that purposely, that they may auoyd the censure and tri- bunall of the Church?

57. There followeth then the waie indeed appointed by God, reuealed by the holy Ghost, designed by Christ, and proposed by the Catholicks, and Catholike Church, and this is the sure, easy, euident, generall, and infallible waie indeed, which is the vniuersall knowne Catholike Church in euery age, which is perspicuous and notorious, easy to be found, for that it cannot be hidden: it is com-
red

*In Epist.
ad Paulin.
presb.*

Presump-
tion of
Hereticks
in the Scri-
ptures.

The only
true way
of iudging
by the
Church,

red by holy Scripture to a Citty placed vpon a hill as *S.*
August. in *Augustine* in diuers prolix Treatises of his doth euidently
psal. 44. et demonstrate: it is a light vpon a candlestick, it lighteneth
47. & l. 2. all through the Egiptian darkenes of this worlds schisme
cont. Petil. and herely, and leades their soules into the way of truth:
c. 32. & de it is that pillar of fire, that leadeth all Godschofen people
vnit. Eccl. through the vast, and roaring wildernes, yea and all the
c. 14. & in nightes darkenes of this world, vnto the promised land of
Epist. 105. Canaan, I meane the heuenly Hierusalem. It is generally also
tract. 1. & figured by the dew that fell vpon the floore, as well as vpon
2. in Bre- the fliece when *Gedcon* required the miracle to be doubled,
uic. collat. which was a mysticall representation of the Iewish Syna-
3. Dicit. c. 4. gogue, and Christian Congregation, implying also that
Matt. 5. 14 the dew of Gods truth and lauing grace should at last passe
Ibidem 15. from the fliece of the Iewes to the floore of the Gentils,
Exod. 13. and all to teach vs that this Catholicke Christian Church
12 should extend to all, serue for all, learned, vnlearned, yong
Iud. 6. 37. ould, high, low, great, small, for that all sortes, sexes,
38. 39. 40. ages and conditiōs of people may repaire vnto her, receyue
her doctrine, admit her instructions, and directions by
the continuall successions of her Bishops, Pastors, and
teachers in euery age. And finally this waie is a molt sure,
certaine, and infallible rule, for that Christ hath expressly
assured and promised vs, that he will be continually with
this Church vnto the worlds end, that he would send the
holy Ghost to instruct, direct, and induce this Church in
omnem veritatem, into all truth, & *suggerit vobis omnia, quæ dix-*
ero vobis, and it shall suggest vnto you all that I will from
heauen speake, or notify vnto you. Yt was Christ his pro-
mise vnto his Apostles, & in their persons vnto his Church
for euer. And lastly the gates of hell (which are the gates
of errour, and heresies) shall neuer preuaile against this
Church.

Matt. 16.
18.

58. This then (to exclude all by-pathes, and blind waies
of Hereticks) is the way indeed: this is that rule of fayth
as *Tertullian* speaketh, instituted by Christ, and it is such
a rule

Vpon 4. heads of triall set down by his Ma^{tie}. 49 Chap. 1.

a rule, and so certayne, that *Nullas habet apud nos questiones, nisi quas hereses inferunt, & quae hereticos faciunt*: no questions are so much as moued with vs, concerning this rule, but such as heresies cause, and which very questions moued concerning the Church, do cause and breed hereticks. De praescript. c. 14

59. This Church being once published by our Sauour, and the promises he had made vnto her, being once diuulged; what followed, but that all men presently that had any care of the saluation of their soules, flocked vnto her, began to laie handfast and houldfast on this waie, and to haue recourse in all doubts and controuersies, vnto the common knowne Catholicke Church of their age, for explication, and finall decision thereof? So shall you read *Act. 15. 6.* that the Apostles immediatlie after the Ascension of our Sauour assembled the Church together for the deciding of that great doubt, that then arose in the Church, to wit, whether the obseruation of the old law of Moyses should be ioyned necessary with the new law of Christ, and because they would leaue a patterne for all succeeding ages to follow, they determined the matter, and theselues, I meane the Apostles and Prelates of that first age, decided the doubt by those high wordes of authority taken from the foresaid commission of our Sauour: *Visum est spiritui Sancto, & Nobis*, it seemeth good vnto the holy Ghost, and vs: for the Church and the true spirit of the holy Ghost go inseperably together, in regard of Christ his promise made vnto the Church: so that the holy Ghost euer keepeth his residency in her, guideth her, gouerneth her, directeth her, and sitteth as President in all her consultations, and assemblies; and therefore this vmpiring, and determining forme of speach hath euer since beene vsed, in the lawfull succession of the said visible Church, vntill our dayes, & wil be frequented stil, especially in generall Councils, euen vnto the wordes end, to put a firme period, and full conclusion vnto all controuersies that come in question. And the reason is, for that the same authority, and assistance

The authority of the primitive Church.

Ibid. v. 28.

Matt. 28.

20.

tance of the holy Ghost, which that first Church had for directing of mens soules vnto their saluation, the very self same, and none other, hath the visible Catholicke Church of our age, and hath had in all ages, and shall haue in all to come: *Verum enim non variat*: It is an ancient prescription, and no more ancient then true: Gods giftes and graces conferred vpon his Church are without repētance, the holy Ghost is euer one and the self same spirit of truth in Patriarkes, Prophets, Apostles, Martyrs, and other succeeding Pastors and Doctors: and Christ his promise was, not for one age only, he shed not his pretious blood for those of his age alone, but for all, all were alike neere vnto him, all were alike deare vnto him: he tooke our nature in generall, to saue mankind in generall, and therefore the care he had for one age of the Church the same he had for all succeeding ages of the same, as well for the last, as for the first, and this care of his continueth so long as the sunne and the moone indureth.

60. This remittance then, and reference vnto the Authority of the Church originally proceeded from the Apostles themselues, was continually perpetuated by all succeeding ages of the Catholicke Church and therefore as *S. Paul* in a controuersy of lesser importance, writing to the *Corinthians* about women being veyled in the Church, saith to shut vp the doore to all further cōtention, that, *If any man will seeme to be contentious, we haue no such custome, nor yett the Church of God,* (repressing the contentious man as you see with the Authority and custome of the Church:) so did all subsequeēt Fathers of the orthodoxe Church, whether it were in the priuat writings or in the worlds grand Parliament of Generall Councells, in all their conflicts with Hereticks, they euer vsed to repell, and repress them by one, and the selfe same meanes, and that was with the authoriry of the knowne Catholicke Church, And looke what sentence they pronouced against the for their contumacy, see what censure they inflicted vpon them

Vpon 4. heads of triall set down by his Ma^{tie}. 51 Chap. 1.

them for their heresy, it remayned good against them, and irreuocable : it was ratified as the law of the Medes *Dan. 6. 15.* and Persians, which could not be altered, their authority was grounded immediatly vpon those words of Verity, *What soeuer you bynd on earth shall be bound in heauen*, and the Tribunal of heauen confirmed the authority of the Church *Matt. 16. 19* vpon earth, nay standeth expecting what is done by it vpon earth, such is the mysticall dependency betwixt the one and the other; such is the mutuall correspondency betwixt the head, and his members, Christ and his Church. Dare then any man hereafter oppose his priuate spirit against the authority of this Church? Or will he impudently presume to preferre his owne conceipt, and opinion before her publike tradition?

61. Ancient *S. Irenaeus* (who was in manner *ὁμολογῶν* *Apostolorum*, for he liued in the very next age after them) writing against the heresies of his dayes, and hauing first declared how the primitiue Church was visibly planted by Christ, and his Apostles, and how it was continued to his time, doth then pourtraict out vnto vs, & discourse at large of the Authority, sufficiency, treasury, tradition, and absolute perfection of this Church, for the repelling of all heresy, and deliuering of all truth: his wordes are these: *Tanta igitur ostensiones cum hac sint &c.* Whereas these *Iren. lib. 3: cont. haeres.* things which I haue said, are so great demonstrations of the truth, we must not yet seeke the truth from others, *cap. 4.* which is easily taken from the Church: whereas the Apostles did most fully lay vp in her, all things belonging to the truth, as in a certaine rich treasure-house: so as euery man that will, may take from thence the liquor or sustenance of life, for that is the entrance vnto life euerlasting (to belieue the Church:) & all others that flie this way are theecues and murtherers, and therefore we must auoid the that are such, but with great diligēce we must affect those things, that are of the Church, and from her take the tradition of truth. And truly if our contention were but a

A notable testimony of S. Iren. for the authority of the Visible Church.

„bout some small question in Religion : yet ought not we
 „to haue recourse vnto the most ancient Churches, wherein
 „the Apostles had once bene conuersant, and so take from
 „them that which is certaine and cleare for deciding of the
 „question ? And what if the Apostles had left vnto vs no
 „Scriptures at all, had it not bene needfull notwithstanding
 „to follow the order of tradition, which they haue
 „left vnto vs, to whome they (to wit the Apostles) had
 „committed those Churches ?

62. Thus farre *S. Irenæus*, which I haue of purpose cho-
 sen to cite more at large, for that it is sufficient alone to
 disclose his iudgment, and the Iudgment of that first age
 next after the Apostles, how farre the authority of the vi-
 sible vniuersall Church then stretched, and was esteemed
 for, especially for clearing, soluing, and deciding of all
 doubtres that possibly could arise in religion. And the
 reason there rendred by the same Father, is this: She is
 the store-house wherein Christs merits, and the Chur-
 ches treasure is laid vp: She is the way of life, wherby
 „we may come to eternall life, and escape euerlasting death:
 „that all are theeuers, yea murderers of soules, that doe im-
 „pugne her, or seeke other wayes of tryall then her, and
 „her tradition from hand to hand : That this tradition is
 sufficient, though there were no Scripture : That from
 her, and her alone, the truth is to be taken, and not els
 where: That by her, and her authority alone, all doubts,
 and questions are to be solued, and decided. Can any thing
 be spoken more effectuell then this ? Or is there any more
 plaine, easy, euident, and vniuersall direction ? Can any
 rule be more probable and infallible, then the rule of the
 Church ? And to this do agree both my foresaid Authour
 in many other places of his workes, as also all that succee-
 ded him, and tooke the like interprize in hand of writing,
 and prescribing against Hereticks, as *Tertullian*, *S. Cyprian*,
S. Augustine, *S. Athanasius*, *Epiphanius*, *Theodoret*, *S. Hierome*,
S. Leo Vincentius Lyrinensis in his goulden booke against the
 pro-

To what
 triall the
 ancient
 Fathers
 prouoked
 the here-
 ticks
 of their
 tyme.

prophane innouations of the Hereticks of his tyme; and diuers others, which to auoyd prolixity I omit: all these do principally, and really prouoke, and challenge all the Hereticks of their tyme vnto this only and sure waie of the Catholicke Church in their dayes, for the triall of the truth, and for discerning what is truly Catholicke and what is Hereticall: their seuerall sentences are to prolix to be conteyned within the strict precinctes and narrow boundes of my brieve intended Considerations.

63. And now to put a period to this my third Consideration, least it exceed a due proportion, the vs shot is this. For asmuch then as this visible Christian Church, begun and founded by our Sauieur vnder the Apostles, was a visible Church, made, and consisting of visible men, gouerned by visible Pastors, hath visibly descended from age to age through the centuryes of the Church by all lawfull, and ordinary succession of Bishops (which *Tertullian* required of the Hereticks of his tyme, as they would auoid the blot of heresy) that haue lineally come downe to our dayes. Secōdly, forasmuch as the authority of this Church was esteemed in euery age, to be the same (for infallible direction) that it was in the former first ages, through the assurance of Christ his promise to that effect. And lastly for as much, as the whole vniuersall Church of the fiftēth age hath in a generall Coucell examined, decided, condemned the doctrine of the Protestantes for heresy in more then an hundred maine pointes by name, & hath accursed, and anathematized both them, and all their participants to the pit of hell, & that according to the very selfe same grounds, whereby the ancient Fathers did vse to curse, anathematize all ould heresies, and Hereticks in former tymes: these things, when I considered with more attētion and made a generall reflection thereon, a suddaine feare and care assionished, yea as it were, ouerwhelmed me, for that my euerlasting saluation depending vpon this point, I had beene so negligent in examining the premises. And now I

Vide supr.

The issue
of this
Consideration.

plainely saw, as in a perfect glasse of most impartiall iudgment, that vnlesse I could imagin with my selfe (as diuers others fanatically doe) that Christes promise had fayled, and that the first visible Christian and Catholicke Church founded by him, and spread ouer the whole world had fayled, vanished, and perished, as being ouercome by hell-gates, and ouer growne with the weedes of error and heresy; I could neuer haue any hope of saluation, as long as I continued in the Protestant Religion. And this was the issue of that Consideration.

The fourth Consideration.

How out
of the pre-
misses eue-
ry man
may iudge
in what
state he
standeth,
for being
Hereticke,
or Catho-
licke.

TH E R E remaineth now a fourth consideration, the subiect wherof (which notwithstanding perhaps is of greatest importance of all the rest) is this, to wit, how out of the premisses a man may probably collect, may necessarily conclude, whose opinions be Catholicke, and whose Hereticall, and thereupon may reflect vpon himself in what state or condition he standeth betwixt both, as eyther affected to the one, or interessed in the other. And albeit this hath beene partly discovered by that which hath beene spoken in the first Cōsideration, touching the name *Catholicke*, that signifieth *Vniuersall* and *whole*, and not a *part* or *singulari* in opinions by choice of a mans owne will and iudgement (for so Hereticke doth signifie as hath beene laid forth in the second Consideration:) yet shall it be made more manifest by the particuler practice of the things themselves, when the name shall passe into nature, and appellation be turned into application. And first to speake to the point in a word, the Catholike admitteth all wholly, and intirely, without addition, or detraction, which the knowne Catholicke Church proposeth to be beleueed of her sonnes, as thee hath it reuealed vnto her
from

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from God her Father. But as for the Hereticke, and the chooser, *tamquā Dominus proprii iuris*, as he that will take his owne swing, though it be in Schisme and heresy, he making himselte iudge ouer all, I meane God, the Scriptures and the Church, admitteth some, and reiecteth the rest, as it pleaseth his priuate fancy, or displeaseth his peeuiish iudgmēt: he neyther respects the authority of the Church nor regards his owne obedience due therunto: his ground is eyther Scriptures falsely by him interpreted, or a priuat lying spirit (such as *Micheas* the Lords true Prophet prophesied to be in the false Prophets of *Baal*) wherewith he is deluded, or other arguments of reason & nature against faith and the God of nature. And thus he is bewitched & peruerterd, contrary to all true, and only sauing Catholicke grounds, contrary to that sure, certaine, and infallible waie of triall, which erst while wee treated of in the third Consideration, and purpose now by Gods holy assistance to make vse of all in this.

65. Some men I find to intertaine this conceipt, that English Protestants and Roman Catholickes, may liue in their seuerall professions of Religion, and be saued together, and much more they are of opinion, that all Protestants of different professions and Sectes, as *Lutherans* and *Sacramentaries*, and much more the different sortes of one and the selfe same sect, as *Caluinists* in England, distinguished by the names of *Molles* and *Rigidi*, moderate Protestants, and feruent Puritans. And the reasons for this their opinion, are first of doctrine, for that euery one of their differences do not make heresies: or if they do, yet not so grievous heresies as the Fathers of the primitiue Church condemned and anathematized: they meane such heresies as impugned the persons of the B. Trinity, the Natures of Christ, God and Man, the Incarnation, and Passion, and the like; & cōsequently though those anciēt heresies were damnable: yet are not those of our dayes (plead the Protestants) but that both partes liuing well, may be saued,

Premonit.
pag. 34. as his Matie in this his *Premonition to Princes* doth testify,
that his noble Mother sent him word not long before her
Martyrdome by the Maister of her Household, a Scottish
Gentleman yet liuing, that his Matie might persist in his
Protestant Religion, and yet do well inough, if he liued
vertuouously, and gouerned accordingly.

M. Mel-
uin. 66. But surely, how farre the credit of that maister of
Household, being a Protestant (as I heare he then was,
and now is) may extend it selfe to be belieued, against
the Miltresse and highest Lady of that Household, in a
matter of that quality and consequence, I know not: yet
certaine I am of this, that the opinion (*that a man may be so
saued*) is most false and absurd in it selfe, and very vnlikely
also to proceed from her Maties wife, and religious hart,
who with that opinion might haue made her selfe a Pro-
testant, & therby haue escaped the greatest part of her trou-
bles, and perhaps also haue auoyded the violent stroke of
the Axe, which is well knowne to haue bene vrged vpon
her, especially in respect of her Religion, and of the feare
that was conceyued, least in time she might come to the
Crowne, and defend the same (I meane her Religion)
with publicke authority.

Secret A-
theisme. 67. And now howsoeuer this was (wherein I remit
my selfe to his Matie, as most interess'd therein, both in
Honour, body and soule, as her only Child and heyre &
chiefest Iewell in this world) euident it is, the opinion
cannot stand (as now hath bene said) eyther in reason or
religion, and may be presumed to proceed from such as
haue little care of any religiō at all; only they would liue
quietly, enioy their sensuality, passe the time without any
trouble or scruple or repugnant conscience for any thing
touching religion, or that whole subiect. And this (if
I take not my ayme amisse) commeth very neare to the
point of secret Atheisme.

68. *S. Augustine* recordeth the like opinion of many
in his dayes, who thought it did not materially import
them

them, whether they were Donatists, or Catholicks, so as they professed the Christian faith. *Multi* (sayth he) *nihil in-teresse credentes, in qua quisq; parte Christianus sit, ideo permane-* *Aug. epist. 48. ad V. in-cent.*
bant in parte Donati, quia ibi nati erant &c. Many belecuing that it concerned them not in what side or part ech man were a Christian (so he were a Christian) therefore they remayned on the party or faction of *Donatus* the Hereticke, for that they were borne therein. But *S. Augustine* vehemently confuteth this false, pestilent, and indulgent perswasion aswell in the place heere cyted, as in many other places of his workes, confidently teaching, and auerring, that a man is made an Hereticke by houlding any one error obstinately against the Church, and consequently damned also. In *Ecclesia Christi* (sayth he) *qui morbidum aliquid prauumq; sapiunt, si correcti, ut sanum rectumq; sapiant, resistunt* *Aug. l. 18. de ciu. Dei cap. 51.*
contumaciter, Hæretici sunt, & foras exeuntes, habentur inimici.

Those who in the Church of Christ are infected with corrupt and naughty opinions, if being admonished to belieue wholsome and true doctrine, they kicke against it with contumacy, then do they become Hereticke, and going forth of the Church, are held for enemies. So he. And with the same seuerity holdeth he in his booke of heresies, intituled, *Ad Quod-vult-Deum*, that the belieuing of any one heresy condemned already by the Church, or to be condemned, if rising afterwards, is sufficient to make the bele cuer & obstinate defender no Christian Catholicke, & consequently an Heretike, & so impossible to be saued.
 69. To this opinion subscribeth *S. Cyprian*, who shewing that euery least heresy or schisme is able to damne a man, that adhereth vnto it, writeth expressely thus: *Beatus Ioannes Apostolus, nec ipse vllam hæresim aut schisma discreuit: sed* *Lib. x. epist. Magn.*
vniversos qui ex Ecclesia exissent, Antichristos appellauit. *S. Iohn the* *epist. 1. ad Magn.*
 Apostle himselfe did not put any difference or exception of any heresy or schisme at all: but called them all Antichrists, whosoever were gone forth of the Church for any heresy or schisme whatsoeuer.

70. And yet this poynt is pressed further by many other holy Fathers, yea strayned to euery heresy, were it but in one word or sillable. And this was the opinion of *S. Hierome*. His wordes are these: *Propter unum verbum, aut duo, quæ contraria essent fidei, multas hæreses eiectas esse ab Ecclesia*: we shall read that many heresies haue bene cast out of the Church for one or two wordes, that were contrary to the receyued sayth.

71. To this purpose conduceth that of *S. Basill* registred by *Theodoret*, to wit, that a good man ought to loose his life if need require for the defence of one only sillable, *pro defensione vnius syllabæ diuinorum dogmatum*. The reason whereof is touched as well by *S. Athanasius* in his Creed, where he saith, That he shall most certainly be damned that bouldeth not entirely and inuiolably the whole Catholicke saith; as also by *Nazianzen*, when he saith, That heresy consisteth sometimes in one word. His wordes are these: *Nothing can be more perilous then Hereticks, who running wholly ouer all, do notwithstanding in some one word, as by a drop of poyson, infect the sincere & simple saith of our Saviour, committing downe by Apostolicall tradition*. This was the iudgmēt of Antiquity: so seuer censurers were all those holy Fathers of the least dram of Heresy.

72. Thus then you apparently see, that for making of an errour or heresy damnable, it is not required of absolute necessity, that it deny some thing of the blessed Trinity directly, or some mayne article in the Creed &c. as many of the first old heresies did, when the doctrine therof was not so well explained, as now it is, though this be a desperate shift of the Protestant, and most miserable euasion, and yet it will not serue his turne, he being guilty of heresy in all those high points, yea & of misbeliefe allmost in euery article of the Creed: for that, as before hath bene touched in the third Consideration, the greatnes of the sinne of heresy dependeth more of the malice, and malignitie of the sinner, then of the materiall obiect, about which the Hereticke erreth: for that he sinneth of obstinacy

Hierom.
l. 3. Apol.
aduersus
Ruff. post.
medium.

Basill. apud
Theod. l. 4.
bisl. c. 17.

Nazianzē
tract. de fi-
de Ruff in-
terprete nō
lōgē ab in-
itio.

What
sort of he-
resy is
more dā-
nable.

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nacy, and contumacy by his owne choice, and therefore is said by S. Paul to be damned by his owne Iudgement, *qui eligit sibi in quo damnatur*, sayth Tertullian, he chooseth to himselfe wherein to be damned: or els as S. Leo doth more largely giue the gloss; *Propria pertinacia perit, & sua à Christo discedit insania, qui eam impietatem, per quam multos ante se scit per- ruisse, sectatur, & religiosum atq; Catholicum putat id, quod sanctorum Patrum iudicio damnatum esse constat*. That is, he perisheth by his owne pertinacity, and through his owne peculiar madnes departeth from Christ, who imbraceth that impiety which he knoweth hath beene the destruction of many, houlding that for religious and Catholicke, which manifestly appeareth to be condemned by vniforme iudgment of ancient Fathers. So blessed Leo expoūds the place: the reason followeth, for that such a one preferring himselfe by pride and vanity before the whole visible and Catholicke Church, he chooseth to hould that which his owne iudgement, and fancy doth lead him vnto. VVhence it may come to passe, that one man erring with lesse pride, and obstinacy about some points of the blessed Trinity, may sinne lesse damnably, then another that erreth in points of lesser moment, but with more malice, as about the doctrine of the Sacraments, or other pointes of the like nature. And the reason therof is, for that this second erreth with more obstinacy, and malice (which corroborateth the very essence of heresy) then the first, though both of these men being out of the Church, must be damned, but yet with different measure of punishment.

73. This fearefull Conclusion then of damnation standing a foote and remayning in full force to be inflicted vpon all kynd of Hereticks: we are now, and next to consider, whether the Protestants opinions at this day wherein they differ from the Catholicks, be truly heresy, being cōpared with the Romā sayth and religion: and secondly we are to discusse, whether the different sortes, sects, and professions of the said Protestant religion, among them-

Leo tract.
cont. Eu-
tich.

Conf. 4. 60 Dutifull & respectiue Considerations

selues, especially the principall, as *Lutherans & Sacramentaries* in *Germany*, be heresies to the other: and the like of Puritans and Protestants in England, all originally rising from *Martin Luther*: I say we are to consider, whether all these severall heades, be Hereticks indeed, the one to the other, or may be saued together, ech man dying in his owne Religion.

That Protestants opinions are truly heresies.

74. To proceed then in order vnto the examination of the particulars. And first that Protestant Religion in many great points throughout the mayne corps of controveries now in hand, is truly heresy to those of the Roman faith and Catholicke Religion: this point being so cleare needeth no further dispute, for asmuch as the Protestants do openly avouch aboue an hundred positions, against the same Roman Catholicke Church, defending the same with obstinate resolution. And the late generall Councell of *Trent* (where the flower, piety, and learning of the whole Catholicke Christian world vnder one supreme Pastour, and infallible conduct of God his holy Spirit were assembled) hath discussed, examined according to ancient groundes of holy Fathers, discovered for Hereticall, and thereupon hath anathematized 125. pointes by name, and that in so many different Canons enacted, concerning the *Sacraments* only, and the controuersy of *Iustification*: Besides all the rest, I say, the case being thus cleare against them, and their conuiction so manifest, there needes no further dispute. For if by *S. Augustine* his iudgment, euen now alleaged, and other Fathers of greatest learning and credit in the Church, one only erroneous proposition, or assertion held with obstinacy against the doctrine of the knowne Christian Church, be conuined for a point of heresy, and held for a matter of most certaine damnation to the houlder, for that it casteth a man out of the said Church (out of which is no saluation) what is to be inferred where so many condensed assertions are held against the known Church, & authority thereof?

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75. To the second also, to wit, whether *Lutherans* and *Sacramentaries* (who made the first diuision of Protestants, whilst *Luther* himselfe was yet aliue) be truly, and properly Hereticks, the one to the other, and consequently that the saluation of one is the damnation of the other, were it possible that any Sectary could be saued: This is with as great facility proued as the former, and that first by the testimony of *Martin Luther* himselfe, the originall Authour of all these later Sects: and then by the mutuall, and concurring consent of all the *Lutheran* Doctors, Pastors, and Prelates that succeeded him.

76. First I say, it is well knowne that *Luther* himselfe euer reputed the *Sacramentaries* (that comprehend both *Zuinglians* and *Caluinists*) for damnable, and intolerable Hereticks. Let his owne testification often reiterated, and seriously aggrauated in diuers of his books be a sufficient confirmation of this. His first serious Censure denounced against them all, is this: *Hereticos serio censemus, & alienos ab Ecclesia Dei Zuinglianos, Sacramentarios omnes, qui negant Christi Corpus, & Sanguinem ore carnali sumi in Venerabili Eucharistia: uanienf.* *Luther. in art. ad Lo-*
Vvedo seriously censure for Hereticks, and Aliens from the Church of God the *Zuinglians*, and all other *Sacramentaries*, who do deny that Christs sacred body, and blood is receaued by our carnall mouth in the Venerable *Luther*
Eucharist. Can any thing be spoken more clearly, or de- *condem-*
termined more effectually then this? Or can any *Calui-* *neth all*
nist with any face hereafter exempt himselfe from out of *Zuinglians*
the number of them that are accursed, and condemned by *and Calui-*
their owne grand Progenitour? *nists for*
hereticks.

77. The same in effect he hath in his Epistle *ad Iacobum Presbyterum Ecclesie Bremensis*: his wordes are these: All *Sacramentaries* that deny the Reall Presence are Hereticks, and for such to be auoyded. And yet in a third place (least any man should thinke he had altered his iudgment) *De Cena Domini*, of the supper of the Lord, he condemned by name for damned Heretickes, the very first Authors of *Sacramentary*

doctrine, to wit, *Carlostadius*, *Oecolampadius*, and *Zuinglius*, (and questionles *Caluin* had neuer escaped his fingers, as lly an Hereticke as he was, had he bene then either of name, or note:) well his finall and irreuocable doome (for it was denounced against the in his decrepit age) was this:

» *Ego tamquam alterum pedem iam habens in sepulchro &c.* I being
 » nowould, and hauing as it were one foote in my graue,
 » do yet carry this testimony & glory with me to the tribu-
 » nall of Iesus Christ, that with all my hart I haue condem-
 » ned, as enemies of the Sacrament, *Carlostadius*, *Zuinglius*,
 » and *Oecolampadius*, and all their disciples or followers, and
 » haue auoided their company, & haue no familiarity with
 » them, either by letters, writings, wordes, or deedes, as
 » the Lord hath commanded not to haue with Hereticke.
 Thus much of *Luther* himselfe.

78. And now if we should prosecute the seuerall iudgments and Censures of all others the most learned *Luthers*, against Sacramentaries in this matter of heresy, and namely against *Caluinists*, who were of no reckoning in *Luthers* dayes, for that their new heresy was but then a hatching, there would be no end; and I should rather fill a large volume, then cõtaine my selfe within the precincts of my brieft intended Considerations. Let one or two of the principall serue for all. *Matthias Illyricus* a great *Lutheran* Superintendent of *Saxony*, and one of those foure that compiled the lying Centuries, doth in a certaine booke, intituled, *Defensio Confessionis Martinistarum*, or (*Lutheranorum*) censure *Caluinistarum* *Lyturgiam*, the *Lyturgy* or seruice of the *Caluinists*, not only for hereticall, but to be sacrilegious also: *Et pro dolor!* (saith he) *innumeras animas aeterno exitio inuoluere*: And to inuolue (alas) innumerable soules with euerlasting perdition.

79. *Franciscus Stancarus* also, no meane Authour, one of the *Lutheran* side, writing to the King of *Polonia* in his days, pronounceth confidently of all those new professors vnder *Caluin* in *Geneua*, that they were *Publici & manifesti heretici*,

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notorious and manifest Hereticks. And yet as though this were to little, the same Authour in his booke *de Trinitate*, prescribeth this Caueat to the Christian Reader, concerning *Caluin* (and would to God it were as well remembered, and practised in the Vniuersities of *England*, where yong Deuines are for the most part poysoned with the drugges and dregges of *Caluins* doctrine (my hart bleedeth to thinke of it) before they can tast of the pure liquor of antiquity:) well the admonition is this; *Caue Christiane Lector* Beware of Iohn Caluin. Beware Christian Reader of the bookes of *Iohn Caluin*, especially in the articles of the *Trinity*, of the *Incarnation*, of the *Mediatour*, of *Baptisme*, of *Predestination* &c. for that they doe contayne most impious, and blasphemous doctrine. So he. VVhereby is vnderstood, not only the censure of the *Lutheran Church*, concerning the *Caluinists* doctrine, but also in what articles the difference betwixt them doth principally consist: and these are neither few in number, nor meane in nature, as you see, confirmed by the particuler exceptions. VVhich articles are reiterated by other *Lutheran* writers, as namely by *Albertus Grauerus* in his booke, intituled, *The warre of Iohn Caluin with Iesus Christ*, which booke was set forth in the yeare of our Redemption 1598. wherein he sheweth, that the Articles whereby the *Lutherans* do chiefly differ from the *Caluinists* hereticall doctrine, are of the Person of Christ, of the Supper of our Lord, of *Baptisme*, and of *Predestination*. And *Iacobus Halbruncir*, another *Lutheran* Doctor, published an other booke the same yeare before, to proue *Caluinisme* to be heresy: and to the former articles of *Albertus*, he addeth other two, wherein *Lutherans* and *Caluinists* do deeply dissent, which are, *de Maieslate Christi*, & *Ministerio Verbi*; whereby he maketh it euident, that *Caluinists* are truly and properly Hereticks to *Lutherans*. And this for the second point.

80. Yt resteth now, that I come vnto the third ranke of English Protestants, and Puritans, which are two differ ent

Of the dis-
sention &
disagree-
ment of
Protestants
and Puri-
tans, and
whether
they be he-
resies one
to the o-
ther.

ferent sects of Caluins doctrine which are found together in no State or Kingdome perhaps of Christedome, but only in England. And although some Protestant writers for dissembling their owne diuisions, when they deale with Catholickes, will needes (forsooth) acknowledge them for brethren, as not differing from them in any substantiall point of Doctrine: yet in all their other writings, eyther against them, or of them, they disclole plainly what they thinke of ech other, holding them both for Schismatics and Hereticks, in respect of their Protestant Church. Which being presumed by them (as they must needes presume) to be the only true Catholicke Church: it must needes follow, that Puritans, who from their innermost soules detest the same and the communion thereof, as Antichristian, must needes be Sectaries, nay Heretickes to that Church. And this is consonant to the doctrine of these Scriptures, and most conformable to the opinion of ancient Fathers, as is before copiously in the precedent Considerations assured.

82. For confirmation of which dissention capitall, and reall hostility, betweene our Puritans and Protestants in sundry mayne poynts of their Religion, I might heere alledge and produce infinite authorities, and innumerable arguments, if I should not surcharge my Treatise. The two bookes yet extant printed by publicke authority, in one and the selfesame ycare, I meane the *Suruey of the holy pretended Discipline*, compiled, as it is thought, by him that is now arriued to the highest pitch of Ecclesiasticall dignity in that Kingdome: and the other, bearing the inscription *Of dangerous Positions*, ascribed to Doctor Sutchcliffe, both of them receyuing presse at London by Iohn VVolsse, Anno Dom. 1593. do sufficiently notifie vnto the world, how reconciliable the Puritan position is with the Protestant Religion, and that in sundry Articles of great weight and moment. And amongst many others (which to auoid prolixity I purposely omit) the titles of the 22. and 23. Chap-
ters

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ters of the Suruey are these: That they (to wit the Puritans) do take from Christian Princes, & ascribe vnto their pretended regiment, the supreme and immediate authority vnder Christ in causes Ecclesiasticall, and in the oppugning thereof do toyne with the Papists. Wherupon I inferre, that if this spirituall Supremacy be any substantiall point of doctrine amongst the Protestants, then the obstinate repugnance thereof by the Puritans must needs be Schisme and Heresy.

82. I pretermitt diuers other bookes whereof I haue bene an eye witnesse, how purposely, and directly they treat of these matters, as namely the Answer of the Vice-chancellor & Doctors of Oxford vnto the petition of a 1000. Puritans, Anno Dom. 1603. wherein it is plainly conuinc-
 ced, that the Puritans should their platforme of Ecclesiasticall gouernment, of the gouernment of Christ vpon earth, for a thing of no lesse importance, then is the Ghospell of Iesus Christ. They hold it further for an essentiall part of their said Ghospell, for a matter of faith, to be receiued vpon paine of damnation, for an essentiall marke of the true Church, without the which the Protestants Church is no Church, their faith no faith, their Ghospell noe Ghospell &c. And this is conforme to that which M. Rogers writeth in his Preface to the Bishopes Articles, where he testifieth that the Puritans do hold their platforme, differing from the Protestants, to be a speciall part of the Ghospell, yea the very Ghospell it selfe, & to be of such importace, as if euery haire of their heads were a life, they ought to afford them all in defence thereof. So they. And in sober sadnes, supposing their principles to be true, haue they not great reason, for that their differences be in so maine & very substantiall points, if we retere them to their heades, wherof there is extant a very substantiall declaration and conuiction (as to me it seemeth) in the Preface of the Catholicke Deuine in his answer to Syr Edward Cookes fiftth part of Reports, whither I referre the ingenuous, & iudicious Reader for further perusal of this point: for there it is shewed, and irrefragably,

Answer
 pag. 20.

The different origin of Ecclesiastical power in the Protestant, Puritan and Catholick Church.

against all impugnors thereof, proued, how essentiall and substantiall difference of doctrine there is about the origin of Ecclesiastical power, and authority betwene the Protestants, Puritans, and Catholickes of England; the one, that is the Protestât, ascribing it to their temporall Prince; the other challenging it, as most properly pertayning to their priuate Conuenticles & Assemblies: the last & third to the Succession of Bishops from the Apostles, the consequence wherof is this, that whosoeuer of the three parties haue the right in this poynt, there only is the true Church, there alone is the true Ecclesiastical Authority of preaching, teaching, ordaining Ministers, Administring Sacraments, exercising Censures, and Iurisdiction, binding or loosing, remitting or retayning sinnes, and the like &c. And for the other two Churches, they do remayne as secular and prophane Congregations, without any vitall spirit of Ecclesiastical power at all. Let them then contend neuer so much about the keys of Ecclesiastical Iurisdiction: yet the playne truth is, they shall neuer be able to open or shut the gates of heauen, vnto their owne friendes, or against their enemies.

Barrowes booke &c. Perpetuall gouernment of the Church.

83. And for as much as the Puritans also in their plea, do perswade themselues to haue the right on their side, they must needs inferre the other consequence against the Protestant Church, houlding it to be no Church, as the foresaid answer of Oxford Doctors pag. 15. doth confesse that the Brownists do auerre against the, saying: *The Brownists do confidently reproach vs, that our Church is no Church, our Sacraments no Sacraments, our Prince and people Infidells, as not being baptized at all, our Christiã Congregations prophane multitudes &c.* Thus write they, animated as say these Answerers, by the Millenary Puritan Petitioners, wherby it may be probably presumed, that they also, to wit, the said thousand Petitioners (in most points at least) are of the same opinion.

84. These things being so, as no man of modesty can deny

Vpon 4. heads of triall set down by his Ma^{tie}. 67 Chap. 1.

deny, my demaund is; how can these men, differing in so mayne a poynt, be of the same Church? Or how can any man of the meanest vnderstanding, so he haue any capacity at all, imagine how these and the Protestants can be saued togeather? Nay truly the booke intituled, *The picture of a Puritan*, licenced to come forth by authority Anno 1605. containng a comparison of the opinions of the *Anabaptists* in Germany with those of the Puritans in England, in Dialogue wise, betweene an Englishman and a German: this booke, I say, doth pregnantly proue, that the Protestants do hold the Puritans, not only for Schismatickes and Sectaries, but for Hereticks also, as the *Anabaptists* are: yea the Author holdeth them farre worse then the *Anabaptists*: *Your Anabaptists* (saith he) *come not neere to our Puritans, in pride and contempt &c.* And then he proceedeth in comparing and paralleling them as well in their opinions, and vse of Sacraments, as in many other points of Religion with the said *Anabaptists* most damned heretickes, as all English Protestants themselves generally acknowledge them to be: yea this Author called *O. O. Emanuel* aggrauates the point so much against them, that he cōpareth them with Iewes and other such like Infidells. And euery where throughout his whole discourse, detecteth and censureth them for obstinate, and wicked Sectaries. And finally to wast no more labour in a matter so cleare, I find them *ipso facto* excommunicated by many Constitutions & Canons Ecclesiasticall of the Bishops and Protestant Church of England; as namely for impugning their Church, as also the Rites and Cerimonies established in the said Church; for denying the authority of their Archbishops, Bishops, their consecrating and ordering of the inferiour Clergy, for denying of Deanes & Collegiate Churches, for being Authors of Schisme, and separating themselves as Schismatickes, for maynteyning of Constitutions made in Conuenticles, and the like.

*Constitut.
Can. 4. 56.
Can. 7. 8.
Can. 9. 10.
& 12.*

85. And to conclude, euery where almost throughout the same Constitutions, they are sharply censured for Sectaries and Schismatics: which censure proceeding from the Protestant Church with so full a stroke of authority, must of necessity in their owne iudgement depriue the others of all meanes of saluation in that Church, they standing out with pertinacy against the same, as they do: & consequently this doome must needs fall vpon one of their heades, that the Protestants, and they can in no case be saued together.

The fifth Consideration, With the Conclusion of this whole Chapter to his Maiesty.

NOW therefore to returne with all humble obedience & loyalty vnto your Matie, conteyning my selfe within all due, and iust boundes of duty, fidelity, obseruance, obedience, subiection, and submission, which eyther the law of God, of Nature, of Nations, Reason, Religion, or of my owne natiue Countie can require of a subiect towards his Dread Soueraigne: I do euen from my innermost, and hartiest affections, implore this one thing of your said Excellency, and must euer persist to beg it at your Highnes handes; to wit that after these foresaid promised Considerations to the Reader, your owne Princely Person would deigne to condescend to enter into some serious Consideration, and mature deliberation; and that with some earnest attention, within the secret closet of your owne most wise, iudicious, and vnderstanding hart, what is, and may be the great consequence of all this that hath bene hitherto generally discoursed of, in the mayne body of the whole: as also to weigh and ponder the weight and importance of ech particuler treated, and inferred in their

Vpon 4. heads of triall set down by his Mat^{ie}. 69 Chap. 1.

their seuerall passages.

87. And first, may it please your Highnes to lay together, and compare the seuerall partes, and distinct parties of different Professions in Religion, all dissenting from the English Protestant Church, and doctrine therein established, as before hath beene sufficiently proued. The instances we bring for a plenary, and particuler confirmation, are these: As first the ROMAN Catholickes which possesse the greatest part of Europe. Secondly, the Lutherans professing throughout Saxony, Denmarke, Suecia, and some other States in Germany. Thirdly the Sacramentaries, Zuinglians, and rigid Calvinists, tearmed by vs for their more seruēt supposed zeale, Puritans; and these be disperfed throughout Switzerland, Sauoy, Germany, Hungary, France, Holland, and Scotland, and some parts of England. All these, I say, conioyned together, and compared only with the English Parliament Protestants, do make of ten partes of Christendome nyne at the least: which proportion, or rather disproportion, as indeed yt is, especially in Religion, when I seriously consider, and weigh it in the euen and impartiall ballance of an indifferent iudgement, I can in all duty do no lesse, but most humbly propose vnto the Christian Prudency and Religious Piety of your Mat^{ie}, to consider of what importance this is, in regard of life euerlasting, that nine partes of ten should hould the English Protestant religion for damnable heresy, by which your Mat^{ie} expecteth to receaue an eternall & neuerfading crowne of glory, awarded by Almighty God the most righteous iudge of all the world.

English
Protestants
do not
make one
part of ten
of those
Christians
which cō-
dēne the
for here-
tickes.

88. Yf in a sumptuous, and Royall banquet prepared of purpose to intertaine the person of a King, or potent Monarch, there were neuer so many pleasing and alluring dishes, neuer such great store of delicate viandes, fetched from the sea, or provided by land, neuer so great appetite in the Princely party inuited; if of ten learned Phisitions that were then present, attending vpon the per-

Two im-
portant
Confide-
rations.

son of this Prince to consult, and prouide for his bodily health and welfare, nyne of them should confidently auouch vpon their learning and iudgement, nay life it selfe, that all those daynties, and pleasing dishes were infected with the drugges of some mortall, and deadly-killing poyson, some one dith only excepted, which they could not also well discouer; I thinke it would make the party invited to looke about him, to stay himselfe, and examine well the matter, before he would desperately aduenture to please his palate. Or if in a great suite of law, concerning the interest to a Princely inheritace pretended by the plaintife, it should be eyther by Parliament or vnder the great Seale, or by some other Statute enacted, yea, and without faile executed, that if the plaintife sayled in his suite, being either dryuen to non-suite, or ouercome in his suite, that then he should vndergoe extreme misery, be exposed to infinite calamities, most certaynly incurre euerslasting bondage and slavery; though some one lawyer of ten that were of his counsaile, should animate, and giue him all the encouragement that possibly he could, to proceed in his suite: yet if the nyne other of equall worth and weight with him should be of contrary opinion, dissuade him from the suite, assuring him vpon their learning, that he would be cast in the same, yea and condemned, if he proceeded therein; would not this man now beginne to consider more seriously of his suite intended? Of his right pretended? Would he not view ouer, and ouer his writings? examine all his euidences againe and againe, least in aspiring to be made for euer, he chance for euer to be vndone? Eue so the case standeth in the point we haue in hand. Here is a royall banquet prouided for your Princely Maiesty, here is a Princely inheritance indeed, an incorruptible Diademe of glory, prepared for your Excellency: this banquet is not to continew for an hundred and fourescore dayes, as that of *Assuerus* did, to set forth the maiesty of an earthly Monarch, but it endureth for euer and euer, throughout all

Hester 1.

Vpon 4. heads of triall set down by his Ma^{tie}. 71 Chap. 1.

all eternity, to disclose the honour, and power, and glory and riches of the heauenly Deity, & diuine Omnipotency: the food of this banquet is neither earthly nor materiall, but heauenly and spirituall, *Agnus occisus ab origine mundi*: It is the lambe slayne from the beginning of the world, that is to be set and serued on this table, nay, *Deus est qui nobis* 1. Cor. 15. *futurus est omnia in omnibus*: It is Almighty God himselfe, 28. who will then, as S. Paul teacheth, become vnto vs all in all, that is all in the eye for our vision, and all in the tast for our refection, and all in the touch for our fruition, all in the care for our consolation, and all in our smell for delectation; in a word, all in the senses of our body, and all in the faculties of our soule, *Deus omnia in omnibus*, for our plenary perfection.

89. Besides this banquet, there is a Princely Inheritance, and an incorruptible Crowne of glory prepared for your Ma^{tie}, and this Crowne so farre excelleth all earthly Crownes, as immortall exceeds mortall, incorruptible corruptible; in a word, as far as God excelleth man, and a thing infinite surmounteth a thing finite, betwixt all which there can be no proportion: and is there not cause now, that your Ma^{tie} should beware of the poyson of Heresy that killeth both body and soule? And will not your zealous and religious Hart hereafter peruse ouer all forged writings, and neuer cease searching, vntill you haue found the euidences of the Catholike Church, whereby your Ma^{tie} can only lay claime to this Crowne of immortality.

90. And this is all, that we your Maiesties humble subiects, and seruants do in our dayly sighes, teares, and prayers vnto Almighty God begge at his handes; to wit, that our gracious God would of his mercifull goodnesse, vouchsafe so to inspire your Princely hart with the principall spirit, that you may once at the least come to make this reflection vpon the course that you are now in, concerning Religion. Then should you easily discouer the
fraudes

frauds and impostures of the Protestant cause : Then should you disclose the poysoned, and inuenedomed druggs of thir erroneous opinions, wherby they would infect both the body, and the soule of your Princely Person (suspecting no guile, fearing no such treachery) and that to your euertlasting destruction. Lastly then should you descry how false, and counterfait their euidences are, concerning Religion, and that they can neuer should plea for the foresayd Princely Inheritance, wherunto your Noble Person is interess'd.

91. Your Maiesty was borne amongst the Protestants, as *S. Augustine* compassionately complained of diuers borne amongst the *Donatists*, & therby you could not but receaue that impression, that was infused, and instilled into you by your first educators, and therby you haue bene made (as I trust) rather *credens Hæreticis*, then *Hæreticus*, as the same Father said of his friend *Honoratus*. Your Maiesty is earnest now against the Catholicke Romā faith, and professours therof, and so was I my selfe too once, and so was *S. Augustine*, whilest he was a *Manichean*, and so was that great Apostle *S. Paul*, perswading himselfe no doubt, that he ought, yea, that he should do God good seruice persecuting that way of Christian profession, vntill God had opened his eyes, & inlightened his mind to see the erroneous course, wherein he then was.

92. And now may it please your Matie to consider of this one reason, which though it be the last, yet is it not the least, viz. that so many of your Maties loyall Subiectes, men of considerable birth, worth, and quality, yea and some of them such, that haue spent much pretious time, and haue bene content to exhaust their Patrimonies in your Noble Vniuersities, and all in the pursuite of learning and truth of Christian Religion : these men I say, hauing now iust reason to expect some preferment with other their equalls, after their long wearisome labours & endeauiours, would not so suddenly change their minds,

as they do daily in this point of Religion, forgo all future hopes and fortunes, abandon Countrey, kith and kinne, expose themselves to all temporall difficulties and losses, and that without constraint of any, euen voluntarily: and after all this to be ready to shed their bloud, and sacrifice their innocent liues for their Resolution made, concerning Religion: all which they could neuer do, were it not that a higher hand than humane, euen the hand of heauen leadeth them into the bosome of the Church; were it not vpon the force, and efficacy of euident truth, when it pleaseth Almighty God so to inlighten their vnderstanding, as in the midst and thickest of the darknes of heresy, to shew them the only and alone sauing Catholicke Truth and Church, as also to frame their wills, and inflame their affections, to yield all obedience therunto, notwithstanding any obstacles whatsoever.

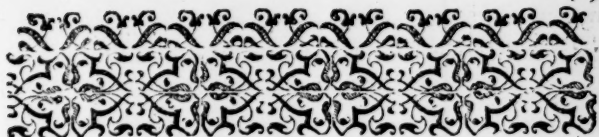
The daily conuersio of so many learned men in Englad.

93. Alas (my dread Soueraigne) what is *Rome* to vs Englishmen that we should so mind it? Or the Church of *Rome* that we should so much affect it? Or the Pope of *Rome* that we should so highly honour him? were it not that *Rome* euer was, is, and shall be the Chaire of *S. Peter*: the present fayth of *Rome* the former fayth of *S. Peter*: were it not that this couerted our Iland, this Church first planted the Christiā fayth in our Iland, this Bishop from time to time repayred, renewed, and continued the decaying fayth in our Iland: In a word, were it not that all that separate themselves from this head and origen of vnyty in the Christian Church, are as beames cut of frō the sunne, as boughes violently broken downe from the tree, as channels & streames deuided from their fountaine, which must needs dry vp, wither & consume to nothing. This is the sole cause my Leige Lord, that *Rome* is so neare and deare vnto vs: the Bishop of *Rome* so honored by vs: the fayth of *Rome* so receaued of vs. This is (may it please your Matie) the only cause of our suddaine change, and constant resolution in Religion.

Cyprian. l. de vnit. Eccl.

94. And in all this we haue not iustly offended the King our Soueraigne : let heauens Tribunall be witnesse of our innocency, and wee must against all detractions, and calumniations of our vniust aduersaries plead yt also before your Matie. And this same change in like manner will I hope, & pray for, in your Maiesty; and with this hope will I for this time againe dutifully depart frō your Highnes, and passe to the Christian Reader to examine now in particuler the foure heades most Prudently, and Religiouly proposed, and resolved vpon by your Matie. The God of *Salomon* inspire into your Princely breast the wisdomc of *Salomon*, and make your Matie as an Angell of God, that you may discerne betwixt the right hand & the left, the right and the wronge, Catholicke Religion, and Hereticall innouation: that you may be able to put a difference betwixt those of your Subiects that serue God, and such as feare him not.

THE



THE
S E C O N D
C H A P T E R,
T H A T T R E A T E T H
T H E F I R S T H E A D T O V C H E D

BY THE KINGS MAIESTY,
for tryall of a Christian Catholicke: which is, the
belieuing of holy Scriptures.

AMONGST those principall groundes seriously acknowledged, and consider-ly, yet religiously auerred by his Excellent Matie of England, for testifying, & conuincing himselfe to be a Christian Catholicke King and no Hereticke, the first in place, and order of method, if we duly respect the inestimable weight of the diuine, & heauenly subiect, was zealously assuured by his Royall Person in these very wordes following, to wit: *As for the Scriptures, no man doubteth I will belieue them: but euen for the pocrypha, I hold them in the same accompt that the Ancients did. Which pious assertion of his Matie I for my part belieue with all* *Premonit. pag. 36.*

Premonit.
pag. 36.

my hart, and be it euer farre from me to imagin otherwise of my Soueraigne, in intertayning any the least finisser opinion or suspition, but that He giueth his full consent, and assent vnto all God his sacred Writ, which He esteemeth to be Canonically Scriptures, and that He reuerenceth in like manner the other (as heere he saith) distinguishing them by the name of *Apocrypha*, as writings compiled by God, and holy men, but yet for such, as are *secundæ lectionis*, or *ordinis*, and not Canonically, or sufficient (for so are his Maties wordes) *wherupon alone to ground any article of faith, except it be confirmed by some other place of Canonically Scripture*. So his Matie doth piouly, I doubt not, and with great discretion in his sense auerre.

2. But yet I must ingenuously confesse, that imploying my selfe somewhat seriously in my priuate meditations, and most secret silence, about this subiect, many difficulties occurred & diuers were the Considerations that presented themselues vnto me, as my mind began to be somewhat earnestly bent about this busines: and these I haue thought good to impart vnto the Christian Reader in this place, as they ensue.

The first Consideration.

AND first, if this were all, & that on Scriptures behalfe there were no more to be required to proue, & make a man a Christian Catholike, but a franke and ingenuous acknowledgement to assent vnto, and to belieue all those Scriptures which we deeme for Canonically in our opinion, and for the sense to iudge it agreeable and correspondent to our own priuate imaginations: I say, if this were all, all controuersies of Religion betwixt all parties neuer so opposite & differēt in opinion might easily (no doubt) surcease, and speedily without either further delay or difficulty, be accorded, for that all sides and parties do freely and

The believing of Scriptures not sufficient to make a man a Catholike.

Vpon 4. heads of triall set down by his Matie. 77 Chap. 2.

and voluntarily offer to professe this poynt, and that as I verily thinke from their hartes.

4. But (alas) this is neyther all, nor any sound part of all: all is but *we deeme*, and *we iudge* this is Scripture, and this is the sense: here is nothing in all, but that which marreth all, & that in the very maine point which should make all, and that is proper choice, priuate election, which we know by that which hath bene formerly treated, and sufficiently proued, must needs be heresy, and consequently this maine ground of Scripture it felie thus from our selues taken, and thus laid for auoyding of heresy, openeth the very mayne gap vnto all heresy. And yet I must here (though now with no small grieve, and vexation of spirit, I do remember it) liberally acknowledge, that for some yeares together (when I framed Religion in the shop of my owne braine, proper inuention, and priuate glosses, as all Sectaries vsually do) I was so hartily affected, sincerely (as I thought) delighted, yea as it were rauished with this alluring consideration, and best pleasing perswasion of Sacred Scriptures alone, whose sole authority I seemed to my selfe then to follow, and no other humane or terrene motiue whatsoeuer, no not so much as once reflecting backe vpon the authority of the Church (whence as I receaued the Scriptures themselves, so much more ought I to haue receiued the sense) as I thought my selfe more the halfe in heauen, when God knoweth I was ready to tumble into the pit of hell, thinking this way of the Scriptures alone of all other waies, the most infallible, and so certaine, as that I could not possibly erre thereby.

An example of the Authors case himselfe.

5. And being in this peremptory presuming veine, & straine of Scriptures to adde as it were fuell vnto the fire of this my strong conceived imagination, I often tymes remembred, and with wonderfull admiration repeated, yea reiterated againe and againe that animous, couragious heroicall sentence and speech of Apostolicall, and Propheticall fortitude (as to me it then seemed) of Luther him-

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selfe, who alleading Scriptures for his cause, and contem-
Lutber. l. ning all other prooves, thus triumphantly insulted ouer
cont. Regē King Henry the eight: *Hic sto, hic sedeo, hic glorior, hic trium-*
Anglia f. pho, hic insulto &c. Here I stand, here I sit, here I do glory,
342. tom. 1. here I do triumph, here I do insult ouer Papists, Thomists,
 The strāge Henricistes, and Sophistes, and all the gates of hell,
 presūptu much more ouer the sayinges of men, be they neuer so ho-
 ous speech ly. God his word is aboue all: the diuine Matie maketh
 of Luther. for me: so as I passe not if a thousand *Augustines*, a thousand

“ *Cyprians*, and a thousand King *Henries* Churches should
 “ stand against me. God cannot erre, nor deceyue, but *Augu-*
 “ *stines* and *Cyprians* may erre, and haue erred. So he.

6. And truly this bould kind of free speech affected
 me very much as then, for that it seemed to me simply to
 proceed out of the exceeding great confidence of his cause,
 and me thought that I felt and perceiued some part, and
 measure of the same spirit in my selfe at that tyme, which
 brought me also to this peremptory resolution, to wit,
 that whatsoeuer I spake forth of Scriptures, or could make
 but the least shew of wordes and warrant for, out of Gods
 holy booke, that must needs be true, certaine and infalli-
 ble, in the very selfe same sence that I spake it, and could
 not possibly, no not by men, or Angels be controlled.
 The same spirit also did I obserue in many others of my
 brethren of the English Ministry, who in likemanner, &
 some of them with greater zeale, grounded themselues vp-
 on Scriptures, euen as I did; which concurrence in opini-
 on did not a little cōfirme me in this my owne headstrong
 imagination.

7. But afterwarde vpon better insight of matters ma-
 ny occurrences, and circumstances of no small importance
 for the shaking and ruinating of this false and tottering
 foundation, interposed themselues to the veiue of my vn-
 derstanding: and these greatly calmed this seruour of mine
 and abated the edge of my appetite vnto the bare letter of
 the Scripture, and my owne Commentaries thereupon.

Vpon 4. heads of triall set down by his Ma^{tie}. 79 Chap. 2.

8. For first I found, that euen *Luther* himselfe, that did thus confidently triumph vpon alleaging of Scripture against all ancient Fathers, *Thomists*, *Sophists*, *Henricittes*, and the like, is not admitted nor followed by our English Church, in many of his maine positions of Religion, though we of England did, and do hold him for a great Saint, a flying Angell, one that had *Primitias spiritus*, the prime spirit of the new Protestant Ghospell: whereupon I haue heard some that haue presumed in their popular pulpit declamations, amidst their owne Sectaries to inuest him with the tytle of a fifth Euāgelist: I say, he is not belieued by vs, though he cyte neuer so many Scriptures, and neuer so confidently in sundrie weighty positions and cōtrouersies now in hand, as namely about the *Reall Presence* wherein he most of all pretended, yea and had indeed fōunded himselfe vpon cleare and euident Scriptures. And is it any meruaile, when heresy departing from vnity, must needes breed variety, and cause diuersity betweene the Sect-maister and the Sectaries? the Father of innouation and the followers? the author of Schisme and the mantainers? the inuentors of nouelties and the imbracers therof? Let vs heare what old *Tertullian* saith to the same about 1400. yeares agoe, when heresies were yet but yong and as it were in their infancy. *Mentior* (saith he) *si non etiam à regulis suis variant inter se, dum vnusquisq; proinde suo arbitrio modulatur quæ accepit, quemadmodum de suo arbitrio eadem composuit script. cap. ille qui tradidit. Agnoscit naturam suam, & originis suæ morem profectus rei.* *Idem* licut *Valentinianis*, quæ *Valentino*, *idem Marcionitis*, quod *Marcioni* de arbitrio suo fidem innouare. Denique penitus inspecta hereses omnes in multis cum Authoribus suis dissimientes deprehenduntur. I am deceaued, if they do not yet differ from their owne rules amongst themselues, whilest euery man therfore tuneth the things which he receaued after his owne fashion, as the author deliuered them according to his fancy. The issue of the thing agniseeth her nature and argueth the manner of her origen. The same is lawfull for

Luther
not euer
belieued
by vs, al-
though he
cyte the
Scriptures

De præ-
script. cap.
42.

for the *Valentinians*, that was lawfull for *Valentinus*, and for the *Marcionites*, that was lawfull for *Marcion* to bring in an innouation in Religion at their pleasure. To conclude, all heresies being thoroughly looked into, are found in many thinges to dissent from the first Authors and broachers of them. Hitherto *Tertullian*. Can any more effectually prescription be made, then this, against the Heretickes of our dayes? Do they not seeme to expresse and represent the conditions and qualities of their ancient progenitors and forerunners? This then was my first cogitation, that albeit our English Protestants did well allow and admire that insolency in *Luther* of pressing Scriptures neuer so madly vnderstood, against Catholickes: yet when he vrged neuer so cleare Scriptures against themselves, & their opinions, they reiect and contemne both him and his Scriptures.

Abuse of
Scriptures
by Here-
tickes.

9. Secondly, I considered that when the Diuell tempted Christ he came not without his *Scriptum est*, he had the Word for his warrant, and therefore the lesse I meruayled that all Sectaries and Heretickes, from the very first foundation of Christian Religion, had principally founded themselves, and their heresies vpon pretence of Scriptures, as may appeare by the seuerall workes of all the ancient Fathers, that confuted them: *Frequentes sunt in citandis Scripturis* (saith *Tertullian* :) they are frequent in citing Scriptures. They runne ouer the Law, Psalmes, Prophets, Gospells, Epistles and the residue of holy Scripture with great facility (sayth *Vincentius Lyrinensis*) and euen in compitis & conuiujs, in market places and banquets, amongst their owne Sectaries, amongst strangers, priuately, publicly in their bookes, in sermons, will they be full of Scriptures: *Nihil vnquam penè de suo proferunt, quod non e. iam Scriptura verbis adumbrare conentur*: they bring nothing in manner of their owne, which they shaddow not and cloake with some Scripture or other, (not vnlike our *London Dames*, & the wyues of other great Towns and Cytties at this day, I had

Cont. h. x.
cap. 35. See
the place,
it is well
worth the
reading.

Vpon 4. heads of triall set down by his Ma^{tie}. 81 Chap. 2.

almost added Shrewsbury.) *Omnes tument &c.* all of them swell
 with pride, all of them promise knowledg, they are per-
 fect Catechistes before they can their alphabet, *ipsa mul-*
eres heretica quam procaces, qua audeant docere, contendere, &c. De præ-
script. c. 41
 their very heriticall women how saucy, and malepert
 they are, which dare teach, contend &c. So *Tertullian*.
 And then further as *S. Nazianzen* before alledged well no-
 teth, these hereticall Scripturians running ouer all the
 corps of sacred Writ, nay galloping ouer the whole field
 of the scriptures, as though the whole were but a horse-
 rase, they do here and there, *uno verbo vel altero, tamquam ve-*
nem gutta inficiunt, with a word or two (of false exposition) Contro-
 as with a drop of poyson, infect the whole, peruerting uersies
 the true fayth of Christ by their false sense of the Scrip- grow end-
 ture, and that to their owne damnation, and damnation les by ap-
 of their followers, as the Apostle *S. Peter* doth signify. pealing
 10. Thirdly, I considered that not only the ancient only to
 Heretickes, but also the moderne Schismaticks and Secta- Scriptures
 rics of our time, did by the one and the same spirit appeale
 to the tribunall of Scriptures, and that both generally a-
 gainst those of the Roman beliefe, & particularly among
 themselues, the one against the other, as *Lutherans* against
Sacramentaries, and *Sacramentaries* against *Anabaptists*, and
 those against these, and euery Sectary against his fellow,
 and all directly against God, his Church, and his Truth.
 And though ech Sectary professeth to alledge Scripture, and
 pretendeth neyther to build vpon the sandes, nor vpon
 the shore of priuate fancy, or his owne vnstable iudgment,
 but vpon the mayne rocke of God his word: yet Heresies
 grow on all sydes, and therupon controuersies become
 endlesse and interminable. I remember not long since,
 that lighting vpon a little booke of the *Anabaptistes*, I fell
 vpon thirty places of playne Scripture, and euery one of
 these places seemed by the externe letter, to make perspi-
 cuously for the forsaide *Anabaptists*, and their heresies, which
 yet in England we do condemne, and consequently doe

hold all those places of Scriptures to be misalleged, abused, and falsely interpreted by them, be they neuer so many, seeme they neuer so playne or pregnant.

11. But here I would demanda of any ingenious Protestant how the *Anabaptist* can euer be conuincd of his heresies by any groundes of Protestant Religion? VVill the Protestant appeale him to the Scripture? The *Anabaptist* can produce more texts, and alleage more plentifull places of Scripture, then he can. Will he referre the interpretation of the places cyted on both sides to the spirit? The *Anabaptist* presently presumeth and braggeth of a greater measure of the spirit then he. Will the Protestant accuse his spirit, as erroneous, and authour of a wrong interpretation, as
 3. Reg. 22. *Micheas* truly charged the false Prophets of *Iezabel*, when
 20. 21, 22, 23 he tould them that *Sathan* had offered vnto Almighty God, that he would go forth, and be a lying spirit in the mouth of all *Achabs* false Prophets? Then will he reply againe, as
 2b. v. 24. *Zidkiah* did, And when departed the spirit of the Lord from me to speake in thee? VVill he conuent him before the Consistory, and Tribunall of the Protestant Church, & Bishops thereof, as diuers haue beene, and were burned by them? The *Anabaptist* presently complayneth, and in this very iustly, that, that is no indifferēt kynd of triall to be iudge in their owne cause. Finally will the Protestaut remit it to the vmpiring of any other present Church, or be content that all Controuerxies betwixt them shall fall to the decision of the Fathers? The *Anabaptist* kicketh against that, & cutteth of all meanes of triall with this text of Scripture, *Spiritualis homo omnia diiudicat, & ipse à nemine iudicatur*. The spiritual man iudgeth all thinges, and needeth not to be iudged of any. Thus we see euen amongst Sectaries theselues, Controuerxies grow endlesse by Scriptures, though all pretend to belieue Scriptures, and plentifully to cyte the same.

12. Moreouer where the *Puritan* factiō in England swaieith most, as very vsually in good towns & great citties it doth: there

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there shall you find all their Preachers of this humour, they haue nothing in their mouthes but the Ghospell of Christ, the Ghospell of Christ, the pure Word of the Lord, as though their false & corrupted *Geneuā* Translatiō were eyther part of the Ghospell or Word of God. And they seeme so farre forth to confide to their English translation, as that they affect to allage Scriptures only, putting one vpon the necke of an other, disdayning as it were to quote any Father or ancient writer for interpretation of Scriptures or confirmation of their doctrine, esteeming their owne expositions, though neuer so vaine and impertinent, to be firme groundes for building any thing thereon, as out of the Scriptures.

13. And here I remember that not many moneths past perusing priuately with my selfe the foresaid booke of O. O. *Emanuel*, written by a Protestant against the *Puritans*, he among other things discouereth vnto the *German*, with whome he maketh his Dialogue, some 15. seuerall places of Scripture, so falsely, and impertinently alleadged by Puritan writers, that the *German* is enforced to conclude, *Thus I see already how ridiculous they are.* And verily he that shall read the places alleadged, & weigh them with any iudgment, will confesse that they are ridiculously applied indeed, and yet with their followers all must be Scriptures which they speake, and the pure word of God vttered by the instinct of the spirit; be it neuer so fantasticaly or fanatically applied.

Scriptures
ridiculous
ly allead-
ged by the
Puritan.

14. VVell then, to come to the Conclusion, when I saw, and considered all this, and had weighed the same, with that indifferency of iudgemēt that I possibly could, as in a matter so much importing my soule, it stood me vpon; I began first to suspect this spirit of *Luther*, that auerred so confidently his assurance of the Scriptures, and true vnderstanding thereof, against a thousand *Cyprians*, a thousand *Augustines*, hauing no other ground thereof, then his owne particuler perswasion to that effect: which perswa-

sion notwithstanding was, and is in many points, held & proued to be erroneous, by such as followed his breach, and namely by the Church of England: in which I saw many that reiected him, to be as confident in their owne perswasion, and to auerre for Scriptures, and the true Word of God, whatsoever themselves did sound out of the Bible in their owne sense, and consequently I did inferre, as a most certayne sequele, that this profession of admitting, beleuing or following Scriptures, ech man out of his owne sense and iudgement, without any certayne rule, band, or limit of exposition, cannot be sufficient to proue a man a Christian Catholicke, and no Hereticke, for that it may open the way to be an Hereticke, if his choice of interpretation be erroneous. And thus much of this first Consideration. There followeth the second.

The second Consideration.

VHEN Almighty God of his infinite goodnes & mercy, after that immeasurable space of eternity, wherein the Blessed Trinity had raigned, and gloriously triumphed without any creatures, condescended to make a world, and to create man, and consequently vouchsafed therby to institute a visible society, company, or Church vpon earth, to acknowledg, serue, and honour him, leauing vnto them sufficient directions whereby they might accomplish their seruice to him, and thereby to arriue to the hauen of happines: the same most wise God gouerned the said Church for more then two thousand yeares, without any writté word, that is now extant. And after this large space, when it pleased the Diuine Maiestie, that the history of the worlds creation, mans propagation &c. should be committed to writing for the benefit of succeeding posterity, he stirred vp that great gouernour of his

That
Scriptures
were not
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many
yeares af-
ter the
Church
began.

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his people, and Prophet *Moyſes*, inabled him with a great meature of his principall, and propheticall ſpirit, inſpired him, and then appointed him to compyle thoſe famous bookes commonly called in Greeke *Pentateuch*, the firſt five bookes of the Byble, to wit, *Genefis* the booke of creation, *Exodus* the booke of their departure out of *Egipt*, *Leuiticus* the booke of Prieſts and Sacrifices, *Numeri* the booke of numbring the people, and *Deuteronomy* the booke of the lawes repetition.

16. In like manner the ſame God, whoſe pleaſure was euer to be with the ſonnes of men, houlding the high hand of his diuine prouidence ouer his Church, inſpired likwiſe and appointed others alſo after the example of *Moyſes*, holy men, to compoſe and write other bookes after wards vpon diuers, and lundry occasions offered, as in the ould Teſtament may be ſcene. But yet we ſhall not find, that any of thoſe bookes of *Moyſes*, or any of the reſt, that were written by the other Authors were degeſted, and collected in māner, and method of orderly inſtitutions, as in all other arts, and ſciences is wont to be done, but rather by peece-meale, and by parts as occaſion fell out, the Authors ther-
How Scrip-
tures
were firſt
written.
of principally intending an hiſtoricall narration, rather then any exact doctrinall inſtruction: and the reaſon is this, for that the ordinary inſtitution, and inſtruction of euery man how he ought to beleue, liue, feare, and ſerue God, was for all this tyme (before the law written) to be taken only from the Church by traditions of Fathers to their children: and after the ſaid law was written, alſo euery man, and woman was not remitted promiſcuouſly, hand ouer head, to the reading of thoſe bookes: but he was ſent to take his inſtruction, and inſtitution from the ordinary Superiours, Doctours, Gouvernors of that Church, and theſe were to expound the law vnto him. For which direction, and tradition we find this warrant and commaunding, yea preſcribing authority, *Aſke thy Fathers, and Deut. 32. 7. they will tell thee, thy elders, and they will declare vnto thee. Againe,*

Conf. 2. 86 Dutifull & respectiue Considerations

Gen. 18. 19. The *lips* of the *Prest* *preserue* *knowledg*. And yet in a third place; I know that *Abraham* will *demaund* and *teach* his *sonnes*, and *household*, that they *walke* in *my wayes* &c.

17. And now to come from the law to the Ghospell, frō *Moyse* vnto *Christ*, and so to proceed orderly with the history of the Church: as *God* is no changling, but euer like himselfe, euen so the beginnning, proceeding, establishing of the new *Christian* faith, and Church, was not much vnlike, if not altogether resembling the former. For first this Church was planted by our *Sauour* at *Hierusalem*, and speedily by the industrious ministry of the holy *Apostles*, assisted by the instinct of the holy Ghost, spread ouer the face of the earth: and yet neither the Church, nor the *Apostles*, the principall pillars of the Church, had as at this tyme any written instruction or methodicall institution deliuered vnto them, concerning their teaching, preaching, or beleeuing, except only the articles of the Creed, deliuered by tradition in the Church, as will appeare in the subseqent Considerations. Secondly, the institution that they had, they receiued it by instruction from our *Sauour* his mouth, and from the immediate instinct, suggestion and inspiration of the holy Ghost, who was promised by *Christ* himselfe (who could not lie, nor deceaue) to assist the Church continually vnto the worldes end: and by this institution, and inspiration alone they taught, and conuerted both *Iewes*, and *Gentils*, instituted Churches, establishing lawes and orders of life by word of mouth, and tradition only from hand to hand, before any thing of the new Testament was committed to writing. And this was the condition of the Church for some yeares, & that in the infancy and purity of *Christian* Religion, as the *Protestant* must perforce confesse. Thirdly, when the *VVisdome* of heauen thought it expedient, that something should be written, the first thing committed vnto writing in the new Testamēt, was the Ghospell of *S. Matthew*, and this was collected, and digested in
that

Matt. 28.
20.

Vpon 4. heads of triall set down by his Ma^{tie}. 87 Chap. 2.

that very order, as it is now presented to the Church, and that some eight yeares after the ascension of our Sauour: then the Ghospell of *S. Marke* some five years after that: & then that of *S. Luke* written twelue years after the former, wherein diuers thinges omitted in the other Ghospell are recorded. And last of all was written the Ghospell of *S. Iohn*, conteyning in it many great, and important matters, which are not found in any of the rest: and this was not written of 66. years after the first visible Christian Church was planted, and established by the comming of the holy Ghost.

18. And now as all the rest were written vpon particular occasions, so especially was this famous Ghospell of *S. Iohn*, which is the very key, opening the dore vnto the vnderstanding of all the rest, and particularly vpon the occasion of *Ebion*, and *Cerintus* their heresy, which impugned the Diuinity of the Sonne of God. VVhereupon I do inferre, that for that which concerneth the new Testament, the Church was for diuers yeares without any Scriptures at all: and for 66. yeares (which is the age of a man) the points related by *S. Iohn* more then were vttered in the other Ghospells (which are many and most important) were receaued and belieued in the Church by tradition only. And now for conclusion of all, I would demaund but one thing of the Protestants, that make such shew of appealing vnto Scriptures, and the Primitiue Apostolicall Church: & this was demáded about 1400. years agoe by *S. Irenaeus* before cited, who liued in the very next age after the Apostles vpon the very like occasion: *Si neq; Apostoli Scripturas reliquissent nobis &c.* If the Apostles had left vnto vs no Scriptures at all, yet ought not we to follow that order of tradition, which they left to those to whom they committed their Churches? So that holy Bishop and Martyr: especially ought we not to follow that order of tradition, since the true worship of God, and the sauing doctrine of the Ghospell of Christ continued for 2000.

The Church continued many years without written Scriptures

Iren. lib. 3. cont. her. cap. 4.

yeares

yeares in the time of the law, and for many other yeares in the dayes of the Gospell; and that in the brest of the Church, to be deliuered by tradition only without the help of any word written?

19. Whereby we cannot but discerne, and must acknowledge that Scriptures or the written word of God, were not so absolute necessary for the reuealing of God his will vnto mankind, and the continuing of man in that sauing knowledge of him: but that his Diuine Maiesty might haue propagated, and preserued his doctrine, and man in the truth by tradition only of word of mouth, without any Scriptures at all, if it had so pleased him, as he did for many ages and generations together, both before the first great deluge by water, in the dayes of the first Patriarkes, vntill *Abrahā* his time, whome he chose for the head of his people: as also afterwarde when he directed the same people by like tradition, as well in *Egipt*, where they remayned in most cruell bondage for 400. yeares, as else where, before *Moyse* wrote his forenamed bookes. And the like he might haue done with Christiāns to the worlds great generall consummation & last inundation by a flood of fire (according to *S. Irenaeus* his sentence) if he had listēd, as hauing instituted a more orderly, exact, and authorized Church; yea, and hauing indued it with greater priuiledges, according to the perfection of the new law, aboue the old, then he had done vnto the former of the *Iewes*. Whereupon it must needs follow by force of necessary consequence, that the tradition of this Church, and pure authority thereof, both in propounding Scriptures vnto vs, and discerning the same which are truly Scriptures, and which are not, as also for deliuering vnto vs the true sense, and meaning thereof in their interpretatiō, and exposition, is much more to be respected by vs then was that of the *Iewes*. Forasmuch as Christ our Sauour promised the continuall assistance of his spirit vnto this Church, and that in such measure, as that it should alone
be

Vpon 4. heads of triall set down by his Ma^{tie}. 89. Chap. 2.

be able to withstand all the infernall power of *Sathan*, and the gates of hell, *id est*, the very entrance of all kynd of error, or heresy into it whatsoeuer.

20. These then, that neuer so solemnely and neuer so confidently professe that they for their partes do belieue, and follow the Scriptures, without due reference, or respect to the Church, forsomuch as all sectaries and Hereticks, that are no Catholicke Christians do professe the same, as hath beene already euidently shewed, that is to say, they will openly beare the world in hand, that they build their whole religion vpon the maine foundation of the Scriptures: whereas notwithstanding it is out of question that they rather build vpon their owne ydle heades and fanaticall spirits; forsomuch as they deduce their acknowledgement of Scriptures, and the interpretation thereof from their owne braine, sense, and priuate fancy, and not from any more stable authority at all,

How Hereticks do handle Scriptures

21. This is made euident, and perspicuous, if we examine any the least sect, or sectary in the world, or compare many of sundry sects together, for that euery one of them, though as opposite amongst themselves, as heauen and hell, light and darkenes, God and Beliall: yet will all pretend to build vpon God his word; all will appeale vnto Scriptures, the *Lutheran*, *Caluinist*, *Anabaptist*, *Brownist*, *Protestant*, and euery other sectary: but when you tye them to the point, bring them to the examination of the Scriptures, question them concerning these two particulars, to wit, which is Scripture, & how it is to be vnderstood, then do they appeare in the liuely colours of Hereticks, then do they discouer their owne hereticall fancies to be both all, and the chiefe groundes, that euer they had to build their religion vpon, as by the ensuing Considerations will better appeare in both the heades before touched.

M

T H E

The third Consideration .

How to
know
what is
truly Scri-
pture.

IF the Oracles of the Prophets, and Apostles, the diuine VVrit, I meane so called, because the holy Scriptures were written by the ministry of Propheticall, and Apostolicall men, be in their owne nature of that sublime excellency, and transcendent eminency, as hath beene formerly decyphered and discouered vnto vs: If the authority of the said sacred Writ be not humane, but diuine, not the word of any mortall má, nor proceeding frō any earthly spirit, but the word of the immortall God, breathed frō his heauenly spirit: and consequently, if it be not in it selfe most holy, sacred, sure, certaine, and of infallible truth; then let vs assuredly know, that as on the one side, it is a capitall crime of sacriledge to decree any thing for Scripture which is not, or to intrude any humane writing into the participation or association of Gods Diuine word: so it is a sinne no lesse damnable on the other side to call rashly into question, or to disauthorize any part, or parcel of that which is Scripture indeed, or to deny thereunto the honour due to diuine and sacred VVrit: and therefore it highly importeth vs aswell in the one as in the other to mannage our selues with all humility, sobriety, modesty, and circumspection, in a matter so weighty as the Scripture is, and so neerly concerning the eternall saluation or damnation of our soules.

23. Now then if the point standeth thus, it behoueth vs indeed (if in any other matter, then especially in this) to vse all carefull, and exact diligence, that we may find out that certaine rule, and infallible direction before mentioned, that by the immediate guidance thereof we may most certainly attayne vnto this, to wit, to know, what is truly Scripture and what is not: & if euer this were necessary

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cessary, then much more in these later and worser dayes, & times of schisme and heresy, when as no small controversies are stirred vp about the same.

24. For whereas so many dangerous Sectes, and heresies of perdition (to speake in the phrase of the holy Ghost) are raysed vp from hell in these our vnfortunatetimes (vnfortunate indeed in respect of them,) and that within the compasse of one age, since one luxurious *Luther* opened the first gappe to the generall defection; all which schismes, and heresies (as before hath byn notified) couertly shroud themselves vnder the name and pretended veile of Scripture: the first contention, and now most necessary question to be discussed with the, is what books of the Bible or partes therof are truly Scripture, & what are to be wiped away, & to be cut off frō the sacred Canō of holy Writ: & all to this end, that we may vndoubtedly know vpon what groundes we may stand safely, in citing authorities from thence.

The place
is aboue ci-
ted.

How to
know
what is
Scripture
and what
is not.

25. Furthermore, forasmuch as all the bookes of the sacred Bible, Gods holy volume, haue cōmonly, & anciētly hitherto bene deuided into these three orders or ranks: the first into such as were neuer called into questiō by Catholick men though there neuer wanted hereticks calling theselues Christiāns, and reformed Christians, as the Protestants do at this day, that impugned the same, as the *Basili-
dians*, and the *Marcionists*, reiecting the ould Testament, as indited by an euill God, and *Faustus Manichæus* contemning all the foure Ghospells, as written by impostors.

I.
*Apud Ire-
næum l. i. c.
20. 22. 29.
Apud
Aug. l. 32.
cōt. Faust.
c. 2. & l. 33.
cap. 3.*

26. The second into such bookes, as albeit some men did for some time doubt, whether they were Canonically or not; yet afterwards they were receyued into Canon by the whole Church: that is, held for dyuine books written by the spirit of God, and of such infallible truth, as they may be a Canon or rule, or sure direction vnto our infirmity, for any thing that is found in them. For so *S. Augustine*, from the Etimology of the word describeth the

2.

meaning of the word *Canonicall*, being applyed as a fit Epithete vnto the Scripture.

3.

27. The third order is into such bookes, which notwithstanding they go ordinary in the common Bibles, and containe in them many good morall instructions of piety, and were sometimes by some particuler men esteemed for essentiall partes of true Scripture: yet were they neuer so accompted by the vniuersall Church, and therefore they are called *apochrypha*, that is hidden or obscure, for that their authority was neuer receiued, or published generally in the Church: and for such are reckoned the third and fourth of *Esdras*, the Appendix of the booke of *Iob*, the booke of *Hieremy* intituled *Pastor*, the prayer of King *Manasses*, and finally the 151. *Psalme*.

28. I say now, this tripartite diuision of holy Writ, being thus generally admitted, and receiued by all orthodoxe Deuines, doth it not concerne euery man that is carefull of his soules saluation, to inquire diligently after the pursuite and knowledge of these things, especially in this generall summoning, and appealing of all vnto the Scriptures for the finall decision of all Controuersies?

29. And now to speake something to the poynt concerning these three rankes & orders of bookes. The third of these is generally reiected by all, as well Catholickes as Protestants: the first is admitted by all. All the question then is concerning the second, and this comprehendeth sundry bookes both of the old and new Testament, as of *Hester*, *Baruch*, certaine parcells of *Daniel*, the bookes of *Tobias*, *Iudith*, *Sapientia*, *Ecclesiasticus*, and the first and second of *Machabees* out of the ould Testament, and certaine parts of the Ghospell of *S. Marke*, *S. Luke*, and *S. Iohn*, with the Epistles of *S. Iames*, *S. Iude*, the 2. of *S. Peter*, the 2. and 3. of *S. Iohn*, and the *Apocalyps* out of the new. All these I say are receiued by those of the Roman Religion for Canonicall Scriptures, in the sense before defined out of *S. Augustine*: that is to say, for holy and diuine bookes, written

by

What
books are
now in
Contro-
uersy.

[Vpon 4. heads of triall set down by his Ma^{tie}. 93 Chap 2.

by the finger of Almighty God, by the ministry of those who were *pennes of a ready writer*, and consequently these of the second ranke, were of no lesse authority, nor infallible verity, then those of the first order: for that in things immediatly, and alike proceeding from God his spirit, there can not be lesse or more truth, but all are of equall credit, and so equally to be receaved, honoured, esteemed, and beleued. And thus much for the Catholickes, who for an infallible ground, and assured direction in this matter follow not any priuate erring spirit, but the neuer-deceiuing authority of the Church; which Church and spouse of Christ being guided by the spirit of God, according to the promise of Christ her Bridegrome, hath from all ancient tyme in former ages, in her Councells, Synodes, and Ecclesiasticall Decrees, notified, declared, determined, and established the authority of these foresaid bookes of the second rew for infallible and Canonically: that is to say, declared them to be such, and euer haue bene such, to wit, of most certayne and infallible truth, though sometimes & amongst some men there haue bene doubt therof. And this is the manner of the Church to declare what is Scripture, but not to make it.

30. But as for the Protestants, I find such diuersity and contrariety, such opposition, and contradiction among them, that they seeme vnto me as *mē*, intangled shall I say, nay perplexed, and distracted, not knowing what to doe, or whither to fly, or which way to turne them in this great busines of discerning, and admitting Scriptures. And surely the reason of all this misery ariseth frō themselves alone: *Perdition tua ex te*, it was spoken of Israells transgression, but neuer more truly verified, thē of hereticall inuouation: for that these miserable deceyued, and deceyuing soules leauing the high rode of the Churches prescription, can neuer possibly attayne vnto any infallible direction, one following one thing, and another an other, & that in this mayne point of the Scriptures importance, *Quot ca-*

Hof. 13.

Protestants
follow
their own
choice or
electiō in
admitting
or reie-
cting Scri-
ptures.

2. Cor. 2. 15.
16.

pita, tot sententia, euery man wilbe a chooser, euery one will shew himselte an Heretick: whence it commeth to passe, that Gods word is wretchedly abused, blaspheamed, reiectēd by some, rent and torne in peeeces by others, and that which on God his part was ordayned, and prepared for them to be a *sauour of life, vnto life*, becommeth by their misusage of it, a *sauour of death, vnto death*: and to speake all in a word, through default of their owne peruerse will concurring, and God his most righteous iudgement following them hard at the heeles, it commeth to passe, that, that word which was giuen as a pillar of fyre to direct, and lighten them into all verity, is turned into a pillar of smoke, so darkening and infatuating their vnderstanding, that they rush headlong into all kind of heresy.

31. This being well perceyued by his Maicsty of England, according to that notable apprehension of his Noble Nature, he, as it were out of a pious, zealous, and Religious disposition (though wrongly misled by some time-seruing, and Statizing Theologue, who is somewhat too neare vnto his Royall Person) writeth as in part before you haue heard, concerning the Scriptures, and it is in effect as followeth: *As for the Scriptures, no man doubteth, I will belieue them. But euen for the Apocrypha, I hold them in the same account that the Ancients did: they are still printed and bound with our Bibles, and publikely read in our Churches, I reuerence them as writings of holy and good men, but since they are not found in the Canon, we account them to be secundæ lectionis or ordinis (which is Bellarmines owne distinction) and therefore not sufficient, whereupon alone to ground any article of sayth, except it be confirmed by some other place of Canonickall Scripture.* Thus writeth his Maicsty, out of a good meaning no doubt, and therefore great pittie it is, that so Vertuous and Religious a Hart should erre, or conceipt amisse. But who shall determine, whether these Scriptures here called Apocrypha (which are those of the second order before mentioned) be Canonickall Scriptures or not? Here lieth the substance of the questiō. His Matie
heere

Premonit.
pag. 36.

Vpon 4. heads of triall set down by his Ma^{tie}. 95 Chap. 2.

heere, vpon the suggestion of his Domestickall Ministers of England, saith no: but the ancient Church of Christendome saith yea, as doth also the present: and her iudgement being in this case aboue all earthly authority, is to strike the stroke betwixt God, and man. Let the word of my Soueraigne in all other things stand as the strong mountaine, that may not be remoued, and as the law of the Medes and Persians, which could neuer be altered; only let not my lord the King be displeased with his seruant, and subiect in this, if his word may not stand, but must of necessity fall to the ground: as being countermaunded by the word of God, that can not, nor will not be disauthorized by the word of any mortall man.

Dan. 6. 13.

32. It was suggested to his Ma^{tie} (but sinister was the information) that Cardinall Bellarmine in his first booke de Verbo Dei, cap 4. held the former distinction of *secunda lectionis* or *ordinis*, and that in his Maiesties sense: but it is nothing so, in the sense that here is set downe by his Maiesty, to wit, that this second order of bookes, are of lesse authority then the first. For albeit Bellarmine doth (as before hath bene said) deuide all the bookes that are in the Bible into three ranks or orders, first into such as were neuer called into question by any Catholick men: Secondly into such as notwithstanding sometimes haue byn doubted of by some, yet were afterwards admitted by the whole vniuersall Church: And thirdly and lastly, into Apocrypha: yet doth he not either call those bookes of the second order Apocrypha, or *secunda lectionis*, as heere is set downe, nor yet *secundi ordinis* in his Maiesties sense, as though they were lesse to be believed, and of lesse authority then those of the first ranke; but rather he auerret the quite contrary, that they are all of one and the selfe same authority. And therefore whosoeuer he was that suggested this place of Bellarmine vnto his Ma^{tie}, he dealt not well and sincerely therin with his Prince, and he is bound by the law of conscience, and by the law of a subiect towards his Soueraigne

Bellarmino
diuision
of the
bookes
of Scri-
pture.

raigne to acknowledg his errour, were it of malice, or of ignorance committed, and humbly prostrate vpon his knees, to craue pardon for this abusing of his Lord, and euer after to beware how he presume to whisper any such vntruth palpable, and notorious falshood into the eares of his dread Lord and King.

33. But now forasmuch as this point of denying the infallible authority and irrefragable credit of any the least booke, part, or parcell of Scripture, is so haynous, and temerarious a sinne as before we haue touched; yea, and that committed against the Blessed Spirit, that breathed them all, and streamed these pure waters of life from one and the same liuing, and life-giuing fountaine: Let vs in the name of God, *in timore, & tremore*, euen with feare, & trembling, since the horreur of the sinne committed requieth this at our hands, examine a litle in what a dangerous, nay damnable state the Protestantes of our dayes do stand in, about their disauthorizing of Scriptures, not in blotting out one booke alone, but in wiping out many together from the number of the sincere Canon: & let vs further consider in what a gaze, and maze they stand, being vncertayne of their ground also, what they ought to belieue, hould, or determine, after they haue lost the sure, and stable-staying anchor of the Churches authority in this behalfe.

34. As for example, the Catholickes do belieue all those bookes before mentioned, which are *secundi ordinis* in *Bellarmino*, both of the old and new Testament, to be Canonically Scriptures, of infallible truth: and the reason is drawne from the Church, for that she in her ancient Councils hath admitted the same for such, at leastwise since the 47. Canon of the third Councell of Carthage was enacted, wherein *S. Augustine* himselve was present, and subscribed to the said Canon, which Canon auereth them to be books of true Canonically Scriptures: amongst which for example goeth the Epistle to the *Hebrewes*: and of this, my purpose

A sufficient
prescription
for authori-
zing these
books for
Diuine
Scripture
being
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agoe.

Vpon 4. heads of triall set down by his Ma^{tie}. 97 Chap. 2.

pose is at this present to make some particuler Consideration, for that the time (within whose lymits I am straited) will not easily permit me to treat of all.

35. This Epistle then is belieued of the Catholicks, to be a true part of Canonickall Scripture, and written by *S. Paul* as well as the rest, for that it was so receyued by the Church in old time, as namely in the Councell of *Laodicea*, the 59. Canon. And after that againe in the third Councell of *Carthage* before mentioned, and cited in diuers other Councells, and namely in the first *Nicene* (whose authoritie his Ma^{tie} of England offereth to stand vnto) in the first *Ephesine*, and in that of *Chalcedon*, in all the grand Parliaments or the worlds Generall Councells it was receaued, and acknowledged as the genuine Epistle of *S. Paul*. But now in these our vnhappy times matters be raked into Controuerlies againe, and that after the whole Church hath in diuers Synods established the thing: and euery sort of Sectaries will needes adhere to their owne braynesicke fancies, and will preferre their owne priuate opinion before the publicke determination and resolution of the Church. Amongst all others, as the captaine and ringleader of the rest vpitarts, *Martin Luther* (but it was after he had broken vow, and cloyster, and married a Nunne) taketh vpon him to censure the matter in his Prologue to that Epistle, reuersing, as erroneous, the graue and infallible iudgement of so many Generall Councells directed by the spirit of God; his wordes be these: *This Epistle* (sayth *Luther*) *was neyther written by S. Paul, nor by any other Apostle, and yt conteyneth in it some thinges contrary to the Euangelicall and Apostolicall doctrine.* This was *Luthers* heady and giddy censure of this admirable parcell of holy Writ. Will any man hereafter so desperately cast away himselfe in crediting him, who thus discrediteth Gods word?

36. With *Luther* in this point conspire all the learned *Lutherans* about the disauthorizing of this holy Writ, and namely *Ioannes Brenius* in his confession of *Wittemberg*,

Touching
the Epistle of *S. Paul* to the *Hebrewes*.

How Cal-
uin oppo-
seth him-
selfe to
Luther &
yet agre-
eth not
with the
Catho-
lickes .

cap. de sacra Scriptura, and the foure Magdeburgian good fel-
lowes in their first loud-lying Century, the 2. booke, the fourth
Chapter, Col. 55. and that audacious, and impudent Exa-
myner, and Censurer of all the learning, and learned mē
of the whole Christian world, I meane *Martinus Kemnitius*
in his examen of the 4. Session of that famous Councell of
Trent: And vpon this these men aduenture all their soules.
VVill any man suffer himselfe any longer to be deceiued
by such pure reformers, nay rather impure impostors? But
Iohn Caluin the next succeeding reformer of these Refor-
mers, being to beginne a new lect of his owne head, he
thought it most conuenient to oppose himselfe against the
Lutherans in this point, and therefore in his first *Institutions*
printed in the yeare of our Lord 1554. cap. 8. §. 216. he pro-
ueth that the *Lutherans* do erre in this point in houlding it
not to be an Apostolicall Epistle: yet he will not affirme
that it was written by *S. Paul*, but rather perhaps by *Bar-
naby*, or *Luke*, as may appeare in the same *Institutions*, chap.
10. §. 83. and chap. 16. §. 25. Vpon which scruple rayled by
M. Caluin, the *Caluinian* Ministers at a certaine Conuenti-
cle of theirs, held at *Poyssy* in *France* in the yeare 1562. do in
the third article of their Confession, set downethis Epi-
stle to the *Hebrewes* to be diuine Scripture: but yet *incerti au-
thoris*, they leaue the authourof it to be doubtfull. And
this is a subrill trick peculiar to *Caluin* his inuention, to
wit, to differ from other Protestants, and yet not fully to
agree with the Catholickes, but to haue something sin-
gular to himselfe, as you see in this controuersy, and it
might be proued in many other.

37. And here now I would demaund, vpon what war-
rant in the world doth *Iohn Caluin*, and his Sectaries con-
tradict, and oppose themselues against *Luther*, and his fol-
lowers in this point? Certayne it is, he agreeth not with
the Catholickes at all: and it seemeth then, nay it is more
then certaine he followeth a seuerall way, and straine by
himselfe, and hath no ground, or guide therein but his
owne

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owne will, iudgement, choice, and election.

38. The like dispute I might propose about other bookes, or partes of Scriptures, and namely concerning the Epistle of *S. Iames* and the *Apocalyps*: the former whereof is reiected both by *Luther*, and all the forenamed *Lutheran* writers, *Brentius*, *Kemnitius*, and the *Magdeburgians*; all these auouch it to be no Scripture: but yet it is asserted, and assured by *Caluin* and the *Caluinists* for genuine, and vndoubted Scripture. The second, which is that mysticall booke of the Reuelation composed by that high-floaring, and Eagle-winged *Iohn*, *S. Iohn* surnamed the Deuine: this booke, though it be in like manner discredited, and disauthorized from Canon, by *Luther*, and most of his followers, as namely by *Brentius* and *Kemnitius* in the places before alleaged; yet is the same booke eagerly defended against them by *Caluin* and his followers, and good reason haue they in their iudgement for it, forasmuch as thence they take vpon them to demonstrate the Pope to be Antichrist, and the Vvhore of *Babylon*, in regard of the seauen hilled Citty, and I know not vpon what imaginations besides. And this Consideration may be presumed to haue beene an especiall motiue vnto those chiefe *Lutherans* the *Magdeburgians*, causing them to forsake both their Father *Luther*, and their *Lutheran* brethren in this case, and to concurre, and conioyne themselues with *Caluin*, and the *Caluinists* in defence of the *Apocalyps*.

Why the
Apocalyps
reiected
by *Luther*
is accep-
ted of
Caluin &
Caluinists

39. And yet I do not perceiue how his Maiestyes assertion here about these bookes, doth not rather agree with the *Lutherans* then with the *Caluinistes*, for so much as he holdeth all those bookes for *Apocrypha* & no Canonically Scripture, which are named by *Bellarmino* to be *secundi ordinis*: in which second order (as before hath beene declared) the *Cardinall* comprehendeth also these Epistles, to wit, the Epistle to the *Hebreues*, that of *S. Iames*, and the *Apocalyps*, and consequently it is necessarily deduced, and inferred vpon his Maiestyes words and discourse, that he houldeth

these for no Canonickall Scriptures. And this is contrary vnto *Caluin*, and vnto the Church of England, and vnto his Maiesty himselte: for he auoucheth them to be Scriptures, & so vpon my knowledge doth the present Church of England. And lastly his Maiesties so long standing vpon the *Apocalyps* in this his *Premonition*, doth well shew that he esteemeth it for Scripture: and this contradiction also must light vpon him, who against knowledge and conscience (if he hath cyther) wrongfully suggested the place of *Bellarmino* vnto his Matie.

The conclusion of this Consideration

40. But my maine Conclusion of all is this, that nothing can be certaine, as here it is sufficiently prooued, when a man once departeth from the Authority of the Church (for this is a certaine rule vnto all, & such a rule as is authorized by God himselte:) for then euery man may make and vnmake Scripture at their pleasure, and vpon their owne perill. But sure I am, that he can neyther giue, nor take away diuine authority from the Scriptures. And if you say, that neyther the Church can do this, I demand first, who art thou that comparest thy self with the whole Church? I grant it to be true, but yet let me tell thee this withall, that though the Church cannot giue diuine authority to any writing which from the beginning was not truly Scripture, nor take away the same from any part of that, which from the very beginning was Scripture: yet may the Church declare what bookes were written by Propheticall or Apostolicall men, as before hath bene said, and consequently by the finger of the holy Ghost, and so were Canonickall Scriptures, and of infallible truth: and this might the Church know partly by tradition (others not knowing the same, might without suspicion of heresy doubt of their authority before the said declaration of the Church) and partly also by the euer-guiding assistance of the holy Ghost in her Synodes, when any such weighty matters, for direction of the whole Church, were treated: in which Councils
the

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the said Church after due inquisition made, and inuocation of the holy Ghost (as her common custome is) might no lesse conclude, and bind all with *Visum est Spiritui sancto, & Nobis*, then did they of the first Councell in the Actes of the Apostles, which no priuate man hath authority to do, though *Luther* and *Caluin* presumed to determine the same.

The fourth Consideration.

THE brieft summe of all hitherto treated of in this second Chapter concerning the Scriptures, is in effect thus much: first, euery belieuing & appealing vnto Scriptures, is not sufficient to proue a man a Chritlian Cathollicke, for that ech Sectary doth offer this. Secondly, that tradition without Scriptures might haue continued as sufficient for instruction, if God had so pleased, according to that of *S. Irenaeus* before cited: and this is proued for that both the Church vnder the law, and vnder the Ghospell, were instituted & ordayned by tradition without Scriptures, as appeareth by the very time of the writing of the Scriptures, both of the old and new Testamēt after that the Church was first planted. Thirdly the written Scriptures are distinguished & discerned what is Scripture, and what not, what Canonically, and what Apocrypha, and that by tradition, and this is all about the letter of the Scripture only. There resteth yet the greatestt poynt of all, and of most importance behind, and this is, how true Scriptures are to be rightly sensed and interpreted. For if that of *Tertullian* be true in the 17. Chapter of his Prescriptions: *Tantum veritati obdormit adulter sensus, quantum & corruptor stylus*: A fals glosse marrech the truth, as much as a naughty text. Or that of *S. Hierome*: *Nec putamus in verbis Hier. c. 3. Scripturarum esse Euangelium, sed in sensu, non in superficie, sed in in epist. ad medulla, non in sermonum solus, sed in radice rationis.* Neyther

How the true sense of Scripture may be tryed.

1.

2.

3.

4.

Aug. in
psal. 140.
praef. pro-
positiui.

Lib. 3. Ep.
Epist. 19.
Constant.

Ambros. l.
3. c. 3. in
Lucam.

Lib. 4.
Epist. re-
gist. epist.
40.

The dan-
ger of rash
vsing or
abusing
the Scrip-
tures.

In Comen-
tar. ad
Galat. 2.

let vs thinke, that the Ghospell resteth in the wordes of the Scriptures, but in the sense of the Scriptures, not in the rind or baky letter of the wordes, but in the marrow of the meaning, not in the wordy leaues, but in the root of reason, by a right vnderstanding therof. Or that of S. Augustine to the same effect: *Si in Scripturis sanctis profunda sunt mysteria, qua ad hoc absconduntur, ne vilescant, ad hoc quaruntur, vt exerceant, ad hoc aperiuntur, vt pascant*: If there be profound mysteries in holy writ, which are therfore hid that they become not vile, therfore sought after, that men may be exercised, and set on worke, therfore disclosed, that they may feed. Lastly, *Si mare sit diuina scriptura, habens in se sensus profundos, altitudinem prophetarum anigmatum*, as S. Ambrose auereth: If diuine Scripture be a sea, contayning in it bottomles depth of profound senses, that is, the depth of propheticall riddles, questions and predictions &c. *Si machera &c.* as the same authour hath it: If it be a sword with a sharpe and cutting edge, oh then how warily ought we to walke in this way of sensing Scriptures? *Qua nihil aliud est nisi Epistola quadam Omnipotentis Dei ad creaturam suam*, as S. Gregory speaketh; which is nothing else but a certayne Epistle of the Omnipotent God vnto his owne creature.

42. If a subiect should eyther maliciously, or negligently misinterpret the letter of his Prince, and that in a matter of some great moment, should he escape seuer punishment? And shall the treacherous hereticke, who wilfully and maliciously vpon his owne peruerse choice depraueth, corrupteth, and misinterpreteth the Scriptures, the letter, Epistle, and proper hand writing of his God, escape deferred condemnation? *Grande periculum est in Ecclesia loqui, ne forte interpretatione peruersa, de Euangelio Christi, hominis fiat Euangelium, aut, quod peius est, Diaboli*. So S. Hierome. It is no small hazard to speake in the Church, least happily the Ghospell of Christ, become the Ghospell of man, or that which is worse, the Ghospell of the Diuell, and all by a peruerse, and naughty interpretation. Is the Scripture a bottomlesse

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lesse sea, and is there no daunger of drowning, nay damning in hell, if men be to busy with it to abuse it? Is the Scripture a sword, as S. Ambrose resembleth it, or a two-edged sword, for so S. Paul to the Hebrewes compareth it; & is there no danger of cutting, and wounding, and killing by this sword, if it be vnwarily handled? *Scriptura sancta* (saith S. Ambrose) *attento animo legenda, ne quis has cum legerit, quasi puer macheram tractare per insantiam, fortiora arma nesciret, magisq; vulnus ex imprudentia, quam salutem ex lectione sentiret.* *In-* Lib. 3. in
Lucā c. 3.
prope finē
lib. & cap.
firmos enim tela sua vulnerant: nec potest bene vti armis, qui ea ferre non nouerit. Sacred Scripture must be heedfully read, least any man that readeth them be vnskillsull to handle these stronger weapons, as a child, by reason of his infancy, skilleth not how to handle a sword, and consequently rather receaueth and incurreth the wound of damnation through his imprudency, abusing them, then the help of of saluation by the right reading of them. For the weake are wounded by their owne weapons: neyther can he vse weapons well, who knoweth not to weild them.

43. It is excellently obserued by Theophilact, and it is the common obseruation of all the Fathers, that when the Apostles curiously inquired (*nondum enim ex alto Spiritu sancto repleti*, for as yet the holy Ghost was come vpon none of them) after the knowledge of the day, and houre of iudgement, when the time precisely should be, *occultat Christus, non ignorat diem*, he hideth the day, he is not ignorant of the day (let Calvin, and his sectaries blaspheme, as long as they will, against the knowledge of Christs sacred humanity:) and the reason rendred is this, *Ne cognitio diei iudicii tanquam machera &c.* Least the knowledge of the day of iudgement (reuealed by Christ vnto his Apostles) should proue as a sword, put into a childes hand. Thus then you see both by all former examples, and especially by this last of the Apostles themselves, what a dangerous way the path of the Scripture is to walke in, if we be not warily guided therein. For as by the natue, and genuine inter-

pre-

pretation of Gods sacred Epistle (as S. Gregory stileth holy VVrit) men are directed aright through the sources of the seas of this world, to arriue securely at the haven of saluation: euen so by an erroneous, and false exposition of the same Scripture, men are deceitfully misguided, & wrongfully lead, as it were blind-foulded, into the brakes, and briars of pestiferous, and pernicious heresies, to the euerlasting damnation both of the beginners, and followers.

44. S. Paul calleth the Scripture the *sauour of life vnto life*, and the *sauour of death vnto death*; which as it is true in that place, in respect of the sauing of some, and the perishing of others: so it is most true in regard of the right senting of it by the sonnes of the Catholick Church, who follow Catholicke interpretation, and the wrong interpreting of it by others, that are out of the Church, and adhere vnto false exposition, and hereticall innouation.

Cap. 39.
prescript.

45. Tertullian is of opinion, that the Scriptures themselves are so disposed by the will of God, that they should minister matter vnto Hereticks: his reason is, because he readeth in Scripture, that there must be Hereticks which without Scriptures could not be, and yet his meaning is not, that the Scriptures are the cause thereof. Christs propheticall prediction was no cause of Iudas treason, but rather mans temerarious presumption vpon Gods word, and precipitate intrusion into his booke, by erroneous and false conceived opinion, is the true cause of all errour and heresy.

The cause
of Here-
sies.

46. S. Augustine writing to Consentius, doth excellently discover the cause of heresy in these words: *Omnes Heretici Scripturas sibi videntur scrutari, cum suos potius scrutentur errores; & per hoc, non quod eas contemnunt, sed quod eas non intelligant, Heretici fiant*. All heretickes do seeme to themselves to follow Scriptures when in very deed, they rather follow their owne errors; and heereby it cometh to passe, that they are made hereticks, not for that they contemne the
-Scrip-

Vpon 4. heads of triall set down by his Ma^{tie}. 105 Chap. 2.

Scriptures, but for that they vnderstand them not.

47. But heere me thinks, I heare the Hereticks object (as I haue heard them often, whilst I did frequent their hereticall Conuenticles, and Sermons) that the Scriptures are easy to be vnderstood: That the Word is neare vs, not farre from vs: That it is a lanterne vnto our stepps, and a light vnto our pathes. And thus will they fly through the law, and the psalmes, the Prophets, and Apostles, as *Vincenius* noteth of the Heretickes of his time, to proue the facility of the Scriptures. To this I answer, and grant it to be true in respect of sundry passages of holy Writ, where the lambe may wade as well, as the Elephant may swymme; yet that other places of Scripture are hard, intricate, mysticall, and very apt to be mistaken, besides many proofes, and those most pregnant that might be brought out of the Scriptures and Fathers, the experience of our vnfortunate dayes doth most clearely euince.

The hereticall objection that the Scripture is easy & open, answered.

Psal. 118.

Cont. bar^a cap. 35.

48. For otherwise how commeth it to passe, that all Christendome is in an vprore about the exposition of Scriptures? How grow so many contentions amongst the learned at this day? Why haue we so desperate, and obstinate heresies, grounded (as the heretickes thinke) vpon such apparent, and pregnant places of Scripture, as that the Authors therof (being deceaued themselues, and deceiuing others by the Scriptures) will rather desperately choose to loose their liues, & their soules together, then to forgoe, and abiure their opinions in matter of religion, which once by the least apparent shew of Scripture, they haue begunne to defend: These men though neuer so learned, neuer so wise, neuer so morally vertuous, yet are they deceiued. Shall I say by Scripture? nay rather they wilfully by their owne hereticall choice against the knowne interpretation of Catholicke Church, Roman Church, ancient Church, abuse the Scriptures, and so are deceaued, intangled, blindfolded: and this they could neuer be brought vnto, if the Scriptures were so easy that

a priuate spirit might interpret without the publicke spirit, and interpretation of the Church. And to this *Aug. l. 1. de doctrina Cistiana cap. 6.* *S. Augustine* alludeth, saying: *Multis & multiplicibus obscuritatibus, & ambiguitatibus decipiuntur, qui temere legunt Scripturas, aliud pro alio sentientes.* They which do rashly read Scriptures, are deceaued with many and sundry obscurities and ambiguities, taking one sense for another: which would not be if all were easy in the holy Scriptures as all Sectaries do pretend.

49. The vnderstanding then, and true sense of the Scriptures is the very mayne poynt which importeth and importuneth vs for our saluatiō: and in seeking out this, if euer by seeking we meane to find it, we must first abandon our owne iudgment, and particuler election, and imbrace the common & publicke iudgment of Christ his Church: This is the interpreter of the Scriptures, this is the controller and guider of all certayne and sure exposition: *De præscript. c. 9.* *petitq; hic sensus certa interpretationis gubernaculum,* to cite the whole sentence out of *Tertullian*; this sense requireth the stay of a sure interpretation: and this is only that which can make a man a true Catholicke Christian.

50. *S. Augustine* amongst those manifold cōflicts which he had with the *Manichees*, concerning the Catholicke Church and her authority, openly and ingenuously professed vnto the said *Manichees*, that he would not haue believed the Ghospell, if the authority of the Catholicke Church did not moue him therunto. Whence I do obserue, that if we receiue the Ghospell vpon the credit of the Church, for that the Ghospell would not be belieued to be the Ghospell, vnlesse the authority of the Church did tell vs that it were the Ghospell: then followeth it necessarily (for the argument is drawne *à maiore ad minus*) that much more should we depend and rely vpon the Church, and take from her the true sense, meaning, and exposition of the Ghospell, from whom we haue belieued and receaued that it is the Ghospell; and therefore sayth the same Father
to

S. August.
would
not haue
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the Gos-
pell but
for the au-
thority of
the
Church,

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to his friend Honoratus : *Multò facilius mihi persuaderem, Christo non esse credendum, quàm de illo quidquam, nisi ab his, per quos credidissim, esse credendum.* I should much more easily persuade my selfe, that we ought not to belieue in Christ at all, then that any thing were to be learned, cōcerning him, of any man, but only of those by whom I was taught to belieue in Christ. Can any thing be spoken more effectually for the authority of the Church, since this is the sole cause of his belieuing the Ghospell? this is the only motiue of his imbracing the fayth of Christ?

51. But now whether Protestants do follow this trade, and way of true Catholicisme in their sensing, and vnderstanding of Scriptures, this is not hard to discouer. For when wee come to particuler controuersies, and to ioyne issue together, and that they and their aduersaries do alleage Scriptures, and expound the same; then doth it appeare, as cleare as the sunne, who followeth a priuate interpretation, and who adhereth to the true Catholicke Churches exposition. For the Roman Catholicke first desyring to find out the truth, and then willing to imbrace nothing but the truth, reflecteth vpon the former interpretation of ancient Church, when the present controuersy was not yet in hand; and consequently when the exposition cannot be so much as in any semblable reason suspected to be wrested, or wrongly interpreted by men of those ages (who neither feared, nor fauoured any party) but must needs be according to the common meaning and sense of the Church in those ancient tymes: and this interpretation (which the Protestants also in some of their better humours do admit for good) the Catholicke followeth; & vpon this, as vpon the rocke of God his word, truly sensed by the Church, he stayeth himselfe, & buildeth his religion.

The difference betweene Catholics and Protestants in gathering the sense of Scripture.

52. Now the Protestāt being guilty in his conscience, and knowing well, that antiquity detesteth, and hath already anathematized his heresy, he by all meanes possible,

by vociferatiōs and exclamations seeketh to extenuate the authority of this Church (much like to the theefe or malefactor, who arrested by the law to abyde the triall of the same, beginneth to raile, & exclaime against his lawfull Iudge, and iurours:) and then in his imagination he deuifeth certaine *Chymera's* and *Idea's* of his Church in former tymes, in the ayre, of his owne brayne, which lineally, sayth he (but God knoweth how, for he knoweth not) descended vnto *Luther*, and *Caluin &c.* And from these people partly, and partly from himselte frameth the Protestant his exposition of Scripture, and vpon this foundation buildeth he all his religion of his owne deuise.

53. And albeit all Fathers do not allwaies agree in one and the selfe same sense, and exposition of Scripture (for that there may be diuers senses of one & the selfe same place of Scripture, as before you haue heard at large:) yet doth the holy Ghost so tune, and strike vpon the stringes, the tongues and pens, I meane of these ancient Worthies of the Church, that all the variety, that euer I could find yet amongst them, sounded forth a heauenly harmony, and neyther iarred, nor yet was dissonant from Scripturs verity, or faiths Analogy: so farre is the Churches vnity from all contrariety. And verily this diuerlity of antiquity in the exposition of Scriptures without all repugnañcy, or any contrariety, was no small motiue vnto me to embrace the present Roman Catholicke Religion (which also I found in them) for I could not but conclude, that as one spirit breathing out these Scriptures intended all these senses: so the same spirit guided all. And therefore no meruaile, that neyther the ages, wherein such Fathers liued, nor any succeeding Century of the Church reprehended their expositions. For the wisdome of the spirit euer continued in the Church, and thereby they knew that such variety breeded no contrariety; whilst one Father sensed the Scripture literally, another Allegorically, and another mystically, or Anagogically; but yet all to a pious sense

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sense, and with no obstinate proteruity, or animosity against that which the Church did hold or determine for truest.

54. And now to come vnto some particuler exposition of Scriptures by the Fathers; let vs instance in the age of S. Augustine, for the Protestants are wont to graunt that the true Church florished in his tyme, and his Maiesty also condescendeth to extend the tryall of Controuersies to his tyme, and somewhat further. The same Father writing of this Church (we haue formerly mentioned) proueth the same first to be visible, and obuius vnto euery mans eyes, against the assertion of the Protestants inuisibility of the Church: and this he confirmeth out of the words of our Sauour, registred by the Euangelist, *Matth. 5. A City vpon a hill cannot be hidde*: that is to say, the Church cannot be inuisible: which is many tymes repeated by the same Father to this effect. As also forth of those wordes of the Psalmist, *Psal. 18. In sole posuit tabernaculum suum*, he put his tabernacle in the sunne: that is, he placed his Church in the light of the world, to be seene of all men.

S. Augu-
stines po-
sitions of
the church

*Aug. l. 2.
cont. Petil.
c. 33. & lib.
de vnr. Ec-
cles. c. 14.*

*Aug. in ep.
Ioan. tract.
2.*

55. In like manner the same Father applieth, and expoundeth those wordes of Christ *Matth. 5.* about the Candle placed on the Candlestick, to signify the visibility of the Catholicke Church; crying out against them, *Qui contra lucernam in candelabro positam oculos claudunt*, who wilfully shut their eyes against the Candle placed on the Candlestick: *Qui tam magnum montem non vident*, who cannot see so great a hill, as the Church is. And lastly for conclusion of all, he giueth his censure of them in these words: *Quid amplius sum diculus, quam cecos esse?* What shall I say more of them, but that they are blynd? Thus did S. Augustine interpret, and apply these Scriptures, and many more to this purpose, as you shall read throughout his whole Tract, *de Unitate Ecclesia contra Petilianum*, and els where.

That it is
visible.

Aug. ibid.

56. And the same S. Augustine to proue that this Catholicke visible Church doth not consist of the good and elect

That it cō
sisteth of
good and
bad.

only (which is an other erroneous polition of Protestant Religion, and proued largely by *S. Augustine*, to haue bene the Heresy of the *Donatists*, and *Pelagians* their brethren) but of good and bad together vnto the worlds end: and for confirmation thereof he doth produce, & interpret those Parables vsed by our Sauour *Matth. 3.* to wit, of the good corne, and chaffe in the floore, and of the net cast into the sea that brought vp both good, and bad fish; and lastly of the weedes, and good corne, commaunded to be permitted to grow together. Vpon which place *S. Leo* the first giueth the glosse thus: *In extremo iudicio sunt quadam vrenda flammis, sunt alia condenda horreis*: In the last iudgement, some things are to be burned with the flames of dānation, other things are to be gathered into Gods granary. All these places, and many more, both *S. Augustine*, *S. Leo*, & many of the Fathers do interpret of the good and bad, that are promiscuously mixed in the Church together. Do our Protestants follow these expositions?

That it cā
not faile
or perissh.

57. Thirdly my foresaid Authour goeth yet further, for prouing of a third assertion, as contrary to the Protestants, as they are opposite vnto truth, to wit, that this publick, and visible Church (graunted once by Protestants themselues to haue bene the true Church) could neuer faile, or euer fall away to the worlds end. For prouing of which assertion, he alleageth sundry passages of holy Writ, farre different for interpretation, from the Protestants sense. His wordes be: That Church (saith he) that was once of all Nations (he meaneth the Catholicke) is it not now? Hath it perished? They say so, that are not in her. O impudent voyce! Is not shee, because thou art not in her? This abominable and detestable voyce full of presumption and falsity, sustained by no truth, illuminated by no wisdom, seasoned with no salt, vaine, temerarious, precipitate, and pernicious is preuented, and refuted by the holy Ghost &c. And then doth he cyte seuerall places of Scripture, to proue, that (notwithstanding all opposition, and contradiction of Hereticks) that the said visible Church being once col-

Aug. cōc.
2. in psal.
101.

le.

Vpon 4. heads of triall set down by his Ma^{tie}. III Chap. 2.

lected of all Nations, and placed vpon the open hill, and mount of this world, and conspicuous vnto the eyes of all, could neuer possibly vanish away againe or fall frō Christ, as Protestants do falsely charge the Mother Romā Church: and consequently, they would neuer agree to expound these Scriptures as *S. Augustine* did. But whome shall we rather belieue? VVhether is a *Luther* or a *Caluin*, or *S. Augustine* to be followed? Or which Church, his, or this of the Protestants is likeliest to go neare the truth, and to light vpon the true meaning of the holy Ghost in expounding these Scriptures? For certaine I am, their expositions vary, and are repugnant one to the other.

58. And in this manner might I proceed in disclosing this great Doctor, and famous pillar of the Church *S. Augustine* his iudgment, for the exposition of Scriptures, concerning all controuersies (or the most of them) betwene the Catholickes and the Protestants at this day, wherein the sayd Father is no lesse perspicuous, and copious, then as if being an eye-witnesse, and an care-witnesse of all poynts now controuerted, he had written in these very dayes of strife amongst vs. And cyther this is, or I know not what can be a manifest demonstration, that the holy Ghost guided the pen of this worthy Doctor, to taxe and prescribe against the manifold heresies of our times. As for example, touching the doctrine of *Purgatory* (whome Doctor *Field* out of a fanaticall spirit, and spirit of heresie surchargeth, and falsely traduceth of heresy) what writer of this time can deliuer, and set downe his opinion more resolutely, then he doth his, prouing the same irrefragably, both by the allegation and exposition of sundry passages of holy Scripture, as namely by those words of our Sauour, *Matth. 12. It shall not be remitted vnto him, cyther in this life, or in the next.* Whereupon this great Doctor inferreth, that some sinnes are remitted in the next, and consequently, there must be a *Purgatory*. And so that place of *S. Paul 1. Cor. 3. (Every mans worke shall be tryed by the fire, of what*

S. August.
fully a-
greeing
with the
opinion
of the mo-
derne Ca-
tholicks.

*Aug. l. 11.
de ciuit. c.
13. et l. 6.
cont. Iulian.
cap. 5.*

In Pſal. 31. *ſort it is,*) *S. Auguſtine* doth alſo apply to proue the ſame pur-
 poſe in it. *Enchir. c.* 67. & 68. *Purgatory*, deliuered by *S. Auguſtine*, and oftentimes reitera-
 ted in his workes, were neuer reprehended by any as falſe,
 nor the Father taxed, as teaching any erroneous doctrine
 diſſonant from the doctrine, and beliefe of the Catholicke
 Church (which doubtleſſe he could neuer haue eſcaped,
 had his aſſertion of *Purgatory* bene erroneous, liuing in the
 age of *S. Ambroſe*, *S. Hierome*, and other learned Fathers,
 who wanted neyther learning, nor zeale, to haue both
 matched him, and confuted him, had he ſwarued in
 ought from ſound faith, and the doctrine of their preſent
 Church:) and conſequently *Purgatory* was then held for no
 errour or hereſy. And the like I might aboundantly proue
 in many other pointes, both out of *S. Auguſtine*, and ſundry
 other of like antiquity, learning, and ſanctity.

59. Finally the conſclusion of all this mayne Chapter,
 and Treatiſe of ſacred Scriptures, muſt of neceſſity fall out
 to be this: that not all belieuing of Scriptures, nor appea-
 ling vnto Scripture, nor ſenſing of Scriptures, nor pre-
 ſuming of the ſpirit, is ſufficient to make a man a Chri-
 ſtian Catholicke, for that as hath bene formerly noted
 forth of *S. Bernard*, many men preſume of Gods ſpirit,
 when it is not, but their owne ſpirit, or rather the ſpirit of
 Sathan, and conſequently take, or rather miſtake their
 owne ſpirit expoſition, for the interpretation of the ho-
 ly Ghoſt. Again, ſome when they erre in expounding
 Scriptures, are notwithstanding of opinion, that they
 follow Scriptures, when indeed they follow their owne
 errours. So *S. Auguſtine* obſerueth.

60. Thirdly, others by a peruerſe interpretation make
 of Chriſts Ghospell mans Ghospell, or that which is worſe
 the Diuels Ghospell, as *S. Hierome* noteth: and yet all
 theſe with the Deuill, and all former hereticks pretend
 to vrge, and build vpon Scripture. But no meruaile, if all
 theſe

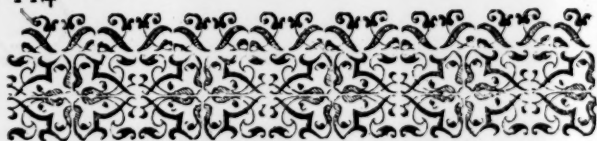
The con-
 cluſion of
 this chap-
 ter & con-
 ſideratio.

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these appeale vnto Scriptures vpon a false confidence, thinking that the word of God maketh for them, when it maketh against them. For let these Scripturians be but marked, let them be vnmasked, that is, as *Vincentius Lyri-* *Vincent.*
nen excellently deliuereth the obseruation against them, *cont. havi*
let not only their sayings, but their meaninges, not their *cap. 36:*
wordes but their senses of Scripture be noted, then their
bitternes shall be detected, their madnes disclosed, their
new poyson vented forth, their prophane noueltyes reuea-
led: then the hedge shalbe cut, then the boundes of Fa-
thers shall be translated, then Catholicke faith shall be
violated, and the Churches position cancelled. Hitherto
Vincentius.

A notable
speech of
Vincenti-
us Lyri-
nenus.

61. The only way then to make a man a true Christi-
an Catholicke indeed, if all ancient rules and Canons of
the Church sayle not, is first to admit, and reuerence that
for Scripture, which the vniuersall Catholicke Church
hath by lineall descent of tradition deliuered, and com-
mended vnto vs for Scripture, and that after all doubts,
and controuersies discussed about the same; and not that
which *Luther* or *Caluin* (who could make & vnmake Scrip-
ture at their pleasure) or our owne priuate spirit shall con-
cept to be Scripture: and secondly for the sense and true
meaning of the Scripture (if we haue any care of that, or
imagin that it doth import vs at all) we are no lesse to
stand to the iudgement of the said Church, for the exposi-
tion and interpretation therof, then we did before, for
the deliuering of Scripture vnto vs. And so much for
this Chapter.



THE
THIRD CHAPTER,
CONCERNING THE
SECOND POYNT OR
GENERALL HEAD PROFESSED
BY HIS MAIESTY:

Concerning his belieuing of the three
Creeds, receyued by the
CHVRCH.

AS the former offer so constantly auerred by his Matie of England, concerning the belieuing of all Canonickall Scriptures, was a signe and liberall token of a Religious inclination, Zealous affection, and Pious disposition (as before hath bene intimated and related:) euen so, no lesse Religious, Zealous, and Pious, is this assertion also here so confidently asseuered by his Highnes, touching the acceptance, and admittance of the *Three ancient Creeds*, and that in the very same sense, as the ancient Fathers & Councells that made them, did vnderstand them. For these are his Maties very words, which I haue thought good heere to relate, withing them to remayne vpon an cuerlasting, and tyme-out-wearing Record. And that

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that for these two principall reasons: first that I may not vndutifully forget to deferre, and bring the iust deserued honour, and the most highly respected commendation vnto my Soueraigne Lord the King, most due to his Grace for this his Confession (which also out of a true Subiects loue, and loyalty towards his Prince, I could sincerely wish, might neuer by any the least cloud of error in his Royall vnderstanding be eclipsed or obscured:) and secondly for that I trust my former brethren of the Protestantick Church of England will cyther now at last stand to their grounds of *Creeds, Councells, Fathers, Scriptures*, voluntarily chosen by the Lord, and Head of their Church, that hitherto vpon my knowledge would neuer be confined within the lists, and lymits of any euen tryall: or else that my Lord the King will easily out of the depth of his Iudicious Vnderstanding, vnmaske and discover these men, for such as they be, euen wolues in sheeps cloathing, false Ghospellers, Antichrists, deceauers, seducers, impostors. And now to come to the words theselsues, as they are substantially couched together in his Ma^{ties} Booke of Premonition, they are laid downe, as followeth.

2. And now for the point of Heretick, I will neuer (saith he) be ashamed to render an account of my profession, and of that hope that is in me, as the Apostle prescribeth. I am such a CATHOLICK CHRISTIAN as belieueth the three Creedes, that of the Apostles, that of the Councell of Nyce, and that of Athanasius; the two later being Paraphrases to the former: And I belieuethem in that sense, as the Ancient Fathers, and Councells that made them, did vnderstand them. To which three Creedes all the Ministers of England do subscribe at their Ordination. And I also acknowledge for Orthodox all those other formes of Creeds, that eyther were devised by Councells, or particular Fathers against such particular Heresies, as most rayned in their times. Hitherto extend the wordes of his Maiesty. And can any thing be spoken more Honorably then this? This forme of Confession punctually, and so substantially deliuered by his Highnes, I can neuer sufficiently commend:

Prem. p. 35.

His Maie-
sties ho-
norable
offer.

for that this is so farre from saouering of any spice of Heresy, as that here is nothing els, but true Catholicke Diuinity. For what can be more required, for more full supplement of a Catholicke Christian mans Confession, then to belicue the *Three Creedes* in the very selfe same sense, as the holy Apostles, ancient Fathers, and generall Councils did vnderstand them? And now if the Ministers of England (that do subscribe vnto them in their Ordination) would keepe and confine themselues within that sense, which the ancient Christian Church, did both constantly and religiously hold, and would not of their owne fancy presume to add any other new glosse, or priuate interpretatiō of their owne brayne: the world should neuer haue seene, and heard such breaches and tumultes, such vproares, and out-cries, such inundations, and in-nouations, and all about Religion, as now there are.

*Aug. l. 3.
de bapt.
cōt. Donat.
cap. 15.*

3. But the truth is, as *S. Augustine* affirmeth: *Quod fieri potest, vt integra quis teneat verba Symboli, & tamen non recte credat de omnibus Symboli articulis*. A man may hold and professe all the wordes of the Creed (he meaneth the Apostles Creed) and yet not haue a true beliefe of all the articles of the said Creed. Nay *S. Augustine* in his booke *de fide & Symbolo*, goeth yet further, saying: *Sub ipsis paucis verbis in Symbolo constitutis pleriq; haeretici venena sua occultare conati sunt*. Most part of Heretickes haue gone about, and endeauoured vnder these few wordes of the Apostolicall Creed, to couer their poysoned heresies. So as the be lieuing of these Creeds in generall (they contayning but *Capita credendorum*, Vniuersall heades of thinges to bebelieued) is not sufficient to make a man a Christian Catholick, except also we giue our firme assent vnto all the particulers that necessarily may be reduced, or deduced from those generall heades. For better explication wherof I haue thought it conuenient in this place to adresse certayne Considerations that heere ensue.

The first Consideration.

AS the skillfull, and carefull phisitian imployeth noe lesse industry, sparing neyther counsaile in phisicke, nor prescription in dyet, tor the conseruing, and continuing of the bodily health of his patient, vntill he haue brought him to former health, and full strength, then he did bestow paines, and trauaile in recouering him of his infirmity, and raising him from the bed of his malady: euen so the Apostles as so many soueraigne soules best phisicians, most painefully and diligently watched ouer the soules of men, their sick patients, to vphould and continue them in Christian piety, and Catholicke verity, as well as they had cured them of their spirituall leprosy, and raised their soules which had long layne sick vpon the bed of heathenish infidelity; and all, that they might recover full strength in sauing and belieuing faith, and grow to be perfect and whole men in Christ Iesus. And here you haue the occasion motiue, drift, reason, & intention of Christs holy Apostles in compiling this perfect platform of wholesome sayth, and Christian beliefe, I meane this methodicall, and Apostolicall forme of *Creed*, which inuolueth in it eyther explicite, or implicite, in plaine wordes, or necessary supply, whatsoeuer belongeth to the obiect of our sayth. And therefore saith S. Augustine: *Sancti Apostolice tam regulam fidei tradiderunt, quam secundum numerum Apostolorum*. Aug. ser. 181. de 1^o p. &c. The holy Apostles did deliuer a certaine rule of sayth, which rule being comprehended in twelue sentences according to the number of the 12. Apostles, was called by them (by a Greeke word and borrowed metaphor) *Symbolum*, a Symbole, or collation of many things together. And their intention (as is before intimated) was, that by this Symbole, signe, and summe of Christian sayth, and

How the first three Creeds & why they were ordained, & how greatly they are to be reuerenced.

The cause of ordaining the Apostles Creed.

Aug. ser. 181. de 1^o p.

Cap. 2. cōt.
hereses.

doctrine, *Catholica fidei veritas ab heretica prauitatis falsitate discernatur* (as *Vincentius Lyrinensis* speaketh of his goulden rule of faith deliuered vnto him from all his anceltors) that the truth of Catholicke fayth, and verity might be discerned from the falschood of hereticall prauity. This haue our anceltors left vs by tradition. And for the first institution of it, it was in this sort, as the history of Antiquity, the very life of memory, hath by writing registred, and commended it vnto vs.

5. After the glorious visible Ascension of our Sauour from the lowest pitch, and vale of the earths misery, into the highest toppē of heauen, and bosome of his Fathers eternity, this being *terminus ad quē*, as well as it was *terminus à quo*, in that great motion of heauen, Christs Incarnation, and mans Redemption, the place whither he ascended, as it was the place whence he descended, according to that: *Exiui à Patre, veni in mundum: relinquo mundum, vado ad Patrem:* I say after this Ascension, & descension of the holy Ghost, in the visible shape of fiery tongues vpon the Apostles, inhabling them, and qualifying them with the tongues of nations for the conuerting of nations, then the Apostles being ready to separate themselues, and to depart into all parts of the earth to preach the Ghospell for the conuersion of the whole world, they did compose, and lay downe a perfect platforme of their future preaching, and others belieuing, by deuising a certaine squared rule, and Canon of fayth: and that not so much for their owne direction (being so assisted with the inward inspiration of the spirit, that they could not possibly erre in their doctrine, though their teaching was euer to be conforme vnto these heades) as for the Christian Churches instruction, and premunitiō, that by hauing recourse vnto these generall heads of fayth, commēded vnto them by the true Apostles, they might more easily discern, and auoyd the hereticall doctrine of all false disciples. VVherefore the Apostles being assembled together, and met as it were the second time

in

Vpon 4. heads of triall set down by his Ma^{tie}. 119 Chap. 3.

in Councell, being ech of them seuerally replenished with the holy Ghost, and all of them ioyntly directed by the selfe same neuer-erring spirit, who was both now, and euer in such assemblies as these, to sit as President in the Church: I say, being thus prepared, euery one proposed as he belieued, and all being put together in the vpshot, did make the shot, or symbole of a breife, yet intyre methodicall summe of Christian doctrine, including all pointes of fayth, eyther to be preached afterwardes by the Apostles, or to be belieued by their disciples. And this summe did the Apostles theselues appoint to be deliuered by tradition, or from hand to hand vnto euery one that belieued, *ad directionem, ad distinctionem*, both for a direction vnto that which they were to preach, and others were to belieue; as also to discerne and put a difference betwixt all faythfull Christians, and misbelieuing Infidels.

6. Thus *S. Augustine* (whose sense I haue kept, though I haue somewhat dilated vpon his wordes) relateth the matter, which before him had beene recorded by *Ruffinus*, *serm. 131. de temp.* ^{*Vbi supra*} in the Exposition of this Creed: so that *S. Augustine* borroweth not only sense, but the selfe same wordes also for the most part are taken from *Ruffinus*. And further the said *Ruffinus* doth adde another signification of the word *Symbole*, ^{Signification of the word} besides a collation, or contribution of many thinges vnto one, saying, that it signifieth also a *signe*, or *bagde*, wherby one sort of souldiers are distinguished from others. And in this acception also of the word, it consorteth well to ^{or Creed.} our present purpose, that by this brieife summe of doctrine as by a badge, or cognisance, true Catholicke Christian men may be distinguished here from Infidels, and Hereticks, since after death there is such an eternall distinction, and separation to be made. And for this purpose at the beginning this Creed serued, but afterwarde charity, & the loue of God, and Christian piety decaying, and the malice of mé exceedingly multiplying vpon the earth, this brieife, and plaine summe would not serue the turne,
against

against infernall, and hereticall subtilty, for that, as *S. Augustine* before hath well obserued sundry sorts of Hereticks presumed to shrewd their heresies vnder the articles of this Creed, peruertering also the meaning, and misunderstanding alwell the wordes therof as the sense: so as in fine, the bare, and outward profession of belieuing this Creed became at last, to be no certaine argument of prouing a man to be a true Christian Catholicke, except other due conuincing circumstances concurred, as we haue before shewed of the Canonickall Scriptures themselves.

7. Furthermore the Fathers and Doctores of the Church do ioynly affirme, and expressely *S. Augustine* in the place before cited, that albeit the wordes be few, and brieve of this Creed: yet are they so substantiall, punctuall, and

The great
substance
of the A-
postolicall
Creed.

materiall, as that they contayne the full and entyre summe of whatsoeuer is to be belieued by vs: his wordes be these: *Quicquid praefiguratum est in Patriarchis, quicquid denunciatum in Scripturis, quicquid praedictum in Prophetis, de Deo ingenito, vel ex Deo in Deum nato &c.* Whatsoeuer was prefigured in the Pa-

triarkes, whatsoeuer was denounced in the Scriptures,
“ whatsoeuer was foretould in the Prophets, eyther of God
“ the Father vnbegotten, or of God the Sonne begotten,
“ or God the holy Ghost, or of receyuing any Sacrament, or
“ of the death of our Lord, or of the mytery of his Resurre-
ction, all this is briefly containd in this Creed: so that
“ the obseruation hence deduced must needs be this; that
“ albeit in the bare wordes of the Creed many things be-
“ longing to sayth, are not literally, and syllabically expres-
sed: yet were they implied, comprehended, and inten-
ded by the Apostles: and namely, and particularly about
the admitting of Sacraments, of their nature, number,
necessary, efficacy, manner of administration, and the
like (as *S. Augustine* doth here expound) which yet in
wordes are not expresse, but were locked vp within the
sacred brest and closet of the Church, as in the safest trea-
sury, there to be expounded, dilated, amplified more
largely

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largly, and particularly vnto the faithfull, aseyther the Churches necessity requiring, or hereticall pertinacy, and importunity oppugning, should at any time, or occasion require: which exposition of the Church as the soundest Commentary vpon the Creed, he that in all humility of judgment and opinion, submitteth not him selfe to belieue & obey, cannot be truly said to belieue this Creed, notwithstanding he should protest & confesse openly ten thousand times, that he admitteth all the wordes and euery syllable thereof.

8. It is also to be considered, and it is most worthy of a Christian man his obseruation, especially, if he hath eyther care, or make any conscience to preserve himselfe sound in the faith, and thereby to save his soule; that albeir, the ancient Fathers doe with vniforme verdict affirme that these articles of the Apostolicall Creed, were set downe by the holy Apostles, replenished, and directed with no small measure of the holy Ghost, as now hath bene obserued (I will not stand to discusse at this present, whether euery seuerall article of the twelue which it containeth, were set downe by seuerall Apostles, though diuers graue, and ancient Fathers do affirme it:) yet were these articles neuer held for Canonickall Scripture, no nor yet are they at this day, eyther by Catholicke or Protestant. And if any man reply, that they are consonant vnto Scriptures, and may be thence deduced; I deny not that, only I say, this is nothing to argue that authority that they haue obteyned in the Church, since that all other writings of orthodox men are both consonant vnto Scriptures, and to be deduced from them, and yet they are not held in that esteeme, as the Creed: but my consequence that hereupon I inferre, is this, that something must be graunted of necessity besides Canonickall Scriptures to haue bene necessarily belieued in the Christian Catholicke Church, and that by tradition only; without any other foundation, and that from the very beginning

The Apostolicall Creed no Scripture & yet necessary to be belieued.

of Christian Religion.

9. This appeareth by the former wordes of *S. Augustine*, that this Creed came down along through the Céturies of the Church by tradition, and *Ruffinus* saith in his exposition of this Creed: *Idcirco hac non scripta sunt chartulis, atq; mem-*
Ruff. in *brant &c.* & therefore did the Apostles deliuer these thinges
Symbolum. “ not written in paper and parchment, but to be retayned
 “ in mens harts, to the end it might be certaine, that no
 “ man should by reading haue the same, for that writings
 “ are accustomed to come also into the handes of Infidels,
 “ aswell as Christians, but that it should be sufficient to
 “ haue learned the same from the tradition of the Apostles.
 “ And this is the reason that *Ruffinus* giueth of the tradition
 of the Creed.

10. The very same hath *S. Hierome*: his wordes are
 cleare. *In Symbolo fidei, & spei nostra* (sayth he) *non scribitur in*
chartis, & atramento, sed in tabulis cordis carnalibus &c. In the
 Creed that conteyneth our sayth and hope, which be-
 ing deliuered by tradition from the Apostles, is not writ-
 ten in paper and inke, but in the fleshy tables of our harts
 &c. And all this doth euidently conuince vnto the iudge-
 ment of any vnderstanding man, that these articles of the
 Apostolike Creed were deliuered by word of mouth vnto
 Christians, and the Church was put in trust with them
 to teach them vnto her children before that any Scripture
 of the new Testament was committed to writing, and
 that many thinges of great moment about the mysteries
 of Christian Religion were left to be vnderstood, and ex-
 pounded therein, and that according to the wisdom,
 learning, and iudgement of the whole Catholick Church,
 especially concerning Sacraments, which are not expre-
 sed. And this is the cause why *S. Augustine*, and other Fa-
 thers before him do so often reiterate, and frequently vse
 that implying kind of speech, *Norunt fideles*, the faithfull do
 know, what belongeth vnto these matters, which pur-
 posely they did not reueale vnto the eares of new Christi-

The force
 of tradi-
 tion in the
 Church.

ans

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ans, least Infidels might take any aduantage thereby to the disaduantage of the Church. So as my conclusion of this must of necessity hould correspondence with that former conclusion touching the argument of Scriptures, to wit: whosoeuer he be, that neuer so opely, & plainly professeth that he doth accept, admit, and belieue this Creed of the Apostles, but refuseth the vnderstanding thereof, expounded by the Church, and deliuered in her sense, he belieueth it not at all to saluation: neyther shall it auaille him any more to admit the words and not receiue the sense, then if at once, and altogether he reiecteth both wordes and sense.

11. And here may some demaund: But where now shall we be sure to find this exposition of the Church, especially in these distracted times of schisme, whē so many seuerall Sects plead for the Church, crying out according to Christ his Propheticall prediction, *Here is Christ*, and *there is Christ*, here is the Church, & there is the pure Gospell, here is the word truly preached, and there are the Sacraments sincerely administred &c? To this I answer, we shall easily come by this orthodox exposition of the Creed, if we haue recourse vnto the publike doctrine of the Church deliuered from age to age, euen vntill our time throughout euery Century of the Church: and this Church is euer visible, vnlesse it be vnto such, as are blind, as *S. Augustine* hath already obserued.

A questiō
solued
wheretoe
voice of
the
Church
may be
found.

12. *S. Ambrose* in his tyme remitted vs vnto the Church of Rome (the supreme Pastor whereof was then *Siricius*) for our direction herein. *Credatur Symbolum Apostolorum* (saith he) *quod Ecclesia Romana intemeratum semper custodit, & seruat*. Lett sayth be giuen to the Apostles Creed, which the Roman Church hath euer kept, and preserved inuiolated; & yet was this vpon the very point of 400. yeares after Christ his Ascension. So as in that tyme, and in this great Saint, and Doctors iudgement, the Roman Church was then the best, and surest direction to know the true contents,

and meaning of this Apostolicke Creed, and consequently if our English minitry, who at their Ordination do subscribe vnto this Creed, would follow also the same direction, for the true vnderstanding, and sense thereof, all matters would quickly be reconciled, & controuersies accorded: but in default of this, and for that pride, and selfe will, hath so bewitched the minds of many, that they cannot in humility stoop downe their priuate censures, vnto the publike iudgment of the Church, it commeth to passe, that this great discord and difference (that now is) raygneth betwixt Catholicks & Protestants, and amongst Protestants themselues, concerning the exposition thereof. And this shall appeare in part in the next ensuing Consideration of this Chapter. But yet before we enter into the other Consideration, we shall speake a word or two of the other Creedes, mentioned here by his Maiesty.

*Deside ad
Gratian.*

*The creed
of the cou
cel of Nice
& of S.
Athanasi-
us.*

*Conc. Ni-
cen. l. 4. p.
365. edit.
Veni.*

13. The other Creedes then, are the *Nicene* (concluded as *S. Ambrose* noteth with the suffrages of 318. renowned Fathers, alluding to the iust number of *Abrahams* souldiers, when he rescued *Lot*) and of *S. Athanasius*. And these were written vpon occasion of heresies afterwards arising, and impugning some fundamentall poynt, & consequently were but explications of the former, as his Maiesty doth learnedly, and excellently obserue: and therefore these do principally depend thereon. This is euident, if we reflect a litle vpon the principall subiect of the 2. Creedes: for do not they both expound, and vnfold that high and obstruse mystery of the Godhead of Christ, his identity, and equality of substance, power, and glory with God his Father? witnesse those wordes added and vsed in the Councell of Nice, about 310. yeares after Christ: *Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, genitum non factum, consubstantialem Patri*: God of God, Light of Light, very God of very God, begotten not made, being consubstantiall to the Father &c. Witnesse *S. Athanasius* his Creed that was made by him in *Rome* for Confession of his sayth some

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some 15. yeares after that againe, wherein there is found that exact manner of speech, distinguishing the persons of the Blessed Trinity: *Qualis Pater, talis Filius, talis Spiritus sanctus*: Such as the Father is, such is the Sonne, and such is the holy Ghost: and then he setteth downe more particularly, the distinctiue appellations and peculiar proprieties belonging vnto euery person: as the Father vnbegotten, the Sonne begotten of the Father, the holy Ghost proceeding; asmuch, as if in plaine tearmes he had said, the Father distinguished with this personall propriety of begetting a Sonne is a Father, and no Sonne: the Sonne distinguished with his personall propriety of being begotten, is a Sonne and not a Father: the holy Ghost distinguished by his personall propriety of proceeding, is an holy Ghost, and neyther Father nor Sonne.

14. By all which we see the exceeding great authority of the Church in determining these different manners of speech, in disclosing this ineffable and inutterable mystery of the Trinity, which are not found at all, *totidem verbis*, in the Scriptures, and therefore were denied by the Scripturian Herctickes (for as learned *Hofius* noteth, and it is the obseruation of *S. Ambrose* against one only article of our Sauours consubstantiality with his Father, they alleaged 50. places of Scripture:) I meane the *Arians*, who did beare great sway, and insinuated themselves into the fauour of the Emperors, for the better supporting of their damnable heresies, as the Protestants do creepe into the fauour of our King at this day, for the vphoulding of their errors, and therefore great pittie it was, that the Protestants and *Arians* had not liued in one age togeather, that they might haue ioyned handes ech one with another, who do so neare resemble ech one the other in their behauiour and manner of proceeding.

*Ambros.
de fide. Hof.
de expresso
Dei verbo.*

15. VVell then, we see that the former mysteries of the Deity and Trinity could be determined by no other power and authority vpon earth, then by that supream

The great
authority
left in the
Church
for deci-
ding Con-
trouersies

power of the Church, for that expresse warrant of Scripture there was none in their pretence: for many of these wordes that are now vsed, and frequented by the Church in the explications of these Creeds, were not then in vse, but inuented and applied afterwards by the Church, according to the present necessity. And yet notwithstanding haue they beene so acknowledged, and receaued euer since by all Chriltendome, that the authority of the Church in that behalfe determining and expounding, hath stood inuiolable: and such as haue not admitted the same, haue euer beene reputed, and accompted for wicked, and damned Heretickes. And this is to be noted with attention, as before I haue partly touched in generall, that albeit the Councell of Nice, representing the whole Chritiã Church of that age, did not, nor could not make any new article of beliete, that was not true before, but only did more fully, and plainly explaine, and declare such things, as the impudency, and importunity of Heretickes called in-to doubt and question: so did not the sayd Councell expayne all that belonged to the diuine persons, for they left at *Credo in Spiritum sanctum*, I belieue in the holy Ghost, and there brake of, not vnfoulding any thing particularly touching the proceSSION of the holy Ghost from the Father and the Sonne (about which there was afterwards so great strife and contention, and is to this day, with the later obstinate Greekes, affirming the same Person to proceed only from the Father, & not from the Sonne) but left that by Gods prouidence to be expounded afterwarde by other Councells, when that poynnt should be called into question, and so it was. So that it is more then euident vnto euery one, that will not wilfully shut his eyes against the cleare sunne-shine of truth, that there is left continuall power in the Church to explaine and determine with authority, and that irrefragable, and vnresistable, any doubt neuer so waightly, about the Persons of the Trinity, or any other article of beliete, or any other high point of diuine mystery

mystery, that shall aryse among Christians, and that vnto the worlds last ending: & euery one vnder paine of dānable disobedience against Christs spouse, and the holy spirit the director thereof, is bound to submit, and captiuate his iudgement, and vnderstanding thereto, and not to stand in contention against the same. And thus much of these three *Creedes* in generall, how they are to be reuerenced: now let vs descend vnto the seuerall articles, and positions thereof in particuler.

The second Consideration.

NOw succeedeth our second Consideration, about the examining of certaine particulars of these three *Creedes*, how they are receiued and belieued. You haue heard before how the Ministers of the Church of England do subscribe vnto the same at their Ordination: Now let vs examine, whether this English Clergy, notwithstanding all their subscription thereunto, do indeed truly belieue them, and expound them in the selfe same sense, interpretation, and meaning, as the generall Councells, and ancient Fathers that collected them, meant them, as they do perswade his Ma^{tie} they do. A man would thinke, that so solemne an Oath taken before an Ecclesiasticall Iudge, at the Tribunall of the Church, and that for preservation of religion, and conseruation of the integrity of ancient sayth laid downe in ancient *Creedes*, and generall Councells, should religiously bynd before God and men, people of their quality and condition: but behold hereby that neither feareth God, nor reuerenceth man, obserueth no band at all, but draweth euery thing to euery mans particuler iudgement, and censure: and therefore it doth little auaille the ministers of the Church of England to reuerence, and receiue the wordes of the *Creed*, whilst they

That the Ministers of Englād belieue not wholly & entirely the sayth of the 3. *Creeds*.

they reiect the Churches sense, and true meaning of the same, to sweare vnto them in wordes by subscription at their Ordinatio, but to forswear them in deedes by a peruerse, and sinister interpretation, and exposition. And this God willing shalbe made good against them in the subsequent Considerations, directed, and addressed for this especiall purpose.

17. First then it is set downe, and denounced in the Creed of *S. Athanasius*, read euery Sunday in the English Church by order of the Communion booke, that, *Whoso-
uer doth not belieue wholly, and inuolably the Catholicke sayth, shall
without doubt perish euerlastingly.* By which Catholicke sayth, he vnderstandeth the whole Catholicke sayth, and euery article or poynt thereof, not only of those articles which he there setteth downe principally against the *Arians*, and other heresies (as did also the Councell of *Nice*) for that otherwayes some man might obiect, and say that the ninth article of the Apostles Creed, *I belieue in the holy Catho-
lick Church, the Communion of Saints* (which *S. Athanasius* mentioneth not) were no article of beliefe, and that a man may be saued without the sayth thereof, especially for so much, as the said article, with the other three next ensuing, to wit, *I belieue the remission of sinnes, the Resurrection of the flesh, and Life e-
uerlasting*, togeather with the fifth article, *he descended into hell* (all which are pretermitted by the *Nicen* Creed) do not belong to the integrity of the whole Catholick sayth, which were an Heathenish absurdity to imagine.

18. *S. Athanasius* then, as also that ancient Orthodox Councell of *Nice*, albeit they set downe, and expounded those articles in their Creedes, which the Churches necessity instantly required to be explained in those tymes against the heresies which then most infested, and troubled the Church: yet were they ioyntly euer of this opinion and beliefe, that whosoever did not belieue all and euery poynt of the whole Catholicke sayth, and that *firmiter, fideliterq;*, that is both firmly, and faithfully (as *S.*

Atha-

No salua-
tion with-
out belie-
uing the
whole Ca-
tholicke
sayth en-
tirely.

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Athanasius his wordes are) shall most certainly be damned euerlastingly. And conforme vnto this, I haue shewed before in the first Chapter of this booke, the vniforme consenting seuerity of all antiquity, that any the least heresy, or error defended obstinately, and with pertinacity against the Church, be it but in one sentence, word, syllable, nay letter, is sufficient to cast a man out of the bolome of the Churches vnity, into hereticall prauity and Diabolicall nouelty, and consequently to bring a man vnto euerlasting perdition and destruction, both of body and soule. And this we haue already proued by the vnanime verdict of S. Athanasius, S. Basil, S. Nazianzen, S. Hierome, S. Augustine and others: which S. Augustine in the very closing period of his booke of heresies, directed to *Quod-vult-Deus*, pronounceth bouldly, and denounceth confidently against all hereticks and heresy, that whosoever doth hold any one of these heresies registred in that booke of his, or any other that should spring vp afterwarde, he cannot be a Catholicke Christian, and consequently cannot be saued; for that he should not the whole Catholicke sayth entirely, and inuiolably.

19. And now to descend from the generall to the speciall, and to make iust prooue of all the former accusations and imputations laid vpon the Clergy of England: first the Ministers of that Church do stily hold sundry of those heresies, which S. Augustine hath recorded for heresies, and as condemned of the Church in his tyme in that booke of his before cited.

Protestants do not receive the whole faith, but mingled with many heresies.

20. As for example, it cannot be gaine said, but that they deny all externall Sacrifice, and Prayer for the dead with the Heretick Aetius: this is one heresy, and a capitall one too, if we do believe S. Augustine. Secondly the Protestants fall into another heresy of Aetius, for they deny, *Statuta solemniter celebranda esse ieiunia, sed cum quisq. voluerit ieiunandum, ne videatur esse sub lege*: that solemne fasts appoynted by the Church were not to be obserued, but that every man

R

should

should fast, when he would, least he may seeme to be vnder the law: These are the wordes of *S. Augustine* out of *Epiphanius*: and is not this the very speech of our Ministers, & Preachers of England at this day? Nay I haue heard some of them my selfe proceed so earnestly in their rayling humour against this sacred, and Angelicall abstinence, that they haue not sticke to condemne the holy time of Lent, as Popish, and superstitious, tending quite to the ouerthrow of mans health, and bodily constitution: and therefore, that the authours thereof (said they) wanted wisdom, and discretion, for instituting it in such a time of the yeare, as the spring is, when man his body requirerh the best, and purest nutriment.

20. Thirdly, there is also recorded by *S. Augustine*, *hæres. 69.* the heresy of the *Donatists*, that affirmed, that the Vniuersall Church was wholly corrupted, and perished, except only amongst their followers. And do not the Protestants to auoyd the iudgment of the Church utter the same contumelious slander at this day, condemning all others to iustify themselves?

21. Again, do not the Protestants fall into the heresy of the *Iovinianists* (as it is registred by the same *S. Augustine*, *hæres. 88.*) that held the equality of sinnes, and did equall marriage with Virginitie? And thereupon was the cause (saith *S. Augustine*) that diuers sacred Virgins consecrated to God, by the holy and lawfull vow of sacred single life, left their profession and married. And is not this also praised and defended by Protestants at this day? do they not deny all Euangelicall Counsailes of perfection, deluding Scriptures, and reiecting Fathers, though neuer so many, neuer so pregnant for prouing, and conuincing of this? Witnesse a Treatise lately published by a former

Diuers
ancient
Heresies
held now
by Prote-
stants.

* M. Hü-
frey Liech

* Minister of your Church in defence of the doctrine of Euangelicall Counsailes not long since preached by him in the Vniuersity of Oxford.

22. I p̄mit the heresie of the *Manichees* that denied

Five-

Vpon 4. heads of triall set down by his Ma^{tie}. 131 Chap. 3.

Free-will, and of the *Nouatians*, who would not grant that Priests had authority in the Church to remit sinnes. All which ancient heresies (with many more which I purposely omit) being held in like manner in some degree or other, yea defended with greater resolution by our English Ministers, they cannot be accompted to belieue entirely and inuolably the Catholicke fayth, and Creedes, which condemne all these for heresies.

23. And furthermore it besides this, we will but consider the variety and multiplicity of other new sects of these our dayes, with which our English Ministers do participate, and make open profession to communicate, as with their brethren: we shall discerne clearly, that they cannot so much as pretend to hold the sincere integrity of one only fayth. And the reason is, for that they haue euer hitherto admitted for brethren, and men of one fayth, the *Lutherans* for example, who expressely condemne them for hereticks, and professe in the open eares of the world themselves to dissent really from them in diuers waighty, and capitall poyntes, as touching the *Reall Presence*, the *Person of Christ*, *Iustification*, *Freewill*, the *law*, the *Gospel*, and many other more of like nature, as by their owne bookes, and writings doth appeare. And how then may they be said to agree with the sense, and meaning of *S. Athanasius* his Creed, which pronounceth damnation against all such, as do not faythfully, and firmly hold the whole entyre Catholicke fayth, without any violation, in any one article at all? And so let vs passe vnto the two other Creedes, to wit, vnto that of the Councell of *Nyce*, and the Apostolicall.

24. In the *Nicene Creed*, for the better, and further explication of Christ his Godhead, and equality with his Father, against the *Arian* heresy, there are certaine wordes purposely deuised, and set downe by the said Councell, and they be these that follow: *Deum de Deo*, *Lumen de lumine*, *Deum verum de Deo vero &c.* That is, God of God, Light of

About the
Nicene
Creed.

Light, true God of true God, begotten, not made, being of one substance with the Father &c. By all which words, the meaning of the sacred Coucell is not only to proue the Equality of Godhead, betwixt the Father and the Sonne, most blasphemously impugned, and denied by the *Arians*, but further to illustrate the very identity of essence immediately, soly, & wholly communicated from the Father vnto the Sonne, in his eternall generation: and therefore do those thrice blessed Fathers call Christ *Lumen de Lumine*, to intimate thus much vnto our vnderstanding, for the better comprehending of that mystery, that as a light importeth his whole, full, and perfect light vnto another, and yet retaineth the whole in it selfe: euen so in that mysticall and inscrutable generation of God the Sonne begotten of God the Father, the Father as a Light imparteth vnto the Sonne, as another Light (in regard of his distinctiue Personall subsistence) his whole light, that is, his whole entyre nature, essence, substance and Godhead, without section, diuision, motion, mutation, or alteration in the Father (according to that of *S. Nazianzen* prescribing against a certaine curious Hereticke too busy in his poynnt, *Κατάβαλε σὺ τὰς ῥεύσεις καὶ τὰς ἰσχύας καὶ τὰς διαίσεις σου, καὶ εἰς ἓν γένεσις οὐκ ἔστιν ἰσχυάδων*, Cast away thy fluxions, thy diuisions, and sections, let the generation of God be reuerenced with silence) and yet the Father retaineth the whole in himselfe. This forme and manner of speech so materially and methodically set downe by this great Councell, and that doubtlesse by the immediate instinct and apparent assistance of the holy Ghost, against so great enemies of the sacred Person and Diuinity of our Sauiour as the *Arians* were, *M. Iohn Calvin* falling into the old vayne of his Arianizing humour (as Doctor *Hummius* proueth) doth vtterly mislike and condemne, and presumeth to censure it thus: *Impropiè & durè dictum esse in Symbolo, Filium Dei esse Deum de Deo, Lumen de Lumine &c.* that it is improperly, and hardly spoken in the Creed, that the Sonne of God is
God

Passim in
Epist. ad
Polonos.
& l. cont.
Gentilem.

Vpon 4. heads of triall set down by his Ma^{tie}. 133 Chap. 3.

God of God, Light of Light, very God of very God, begotten, not made, consubstantiall to the Father &c. affirming moreover *Christum esse aulō-θeov*, that is, that Christ is God of himselfe, & not God of God the Father. But may not I say (and haue therein the whole Christian world to beare me out) *Catholicè dictum à Patribus, hereticè mutatum à Caluino*, that it was Catholickly spoken by the Fathers, and heretically changed by *Iohn Calvin*?

25. And though here his disciples will go about to free their maister by vrging Cardinall *Bellarmine* his defence for him, in a certaine place of his works, wherein he excuseth the said *Caluin* in some part of his meaning and sense: yet poore, and miserable is this defence, for that the Cardinall expressely condemneth the manner of *Caluin* his speech, as hereticall, and intolerably proud: and it is hereticall (saith he) *quia pugnat cum Scripturis*, because it contradicteth the Scriptures: it is intolerably proud, *quia pugnat cum Concilijs, cum Patribus*, it impugneth generall Councils, and resisteth the vnforme consent of all pious, & religious Antiquity. Thus the Cardinall: to whom I remit the iudicious Reader for more ample and learned prooffe of the same.

2. lib. de
Christ. c. 19.

Caluin his
Autotheit-
me here-
ticall.

The third Consideration.

OV^R third & last Consideratiō of this present Chapter shall insift vpon sundry articles of the Apostles Creed in particuler, wherein the Ministers of England (that make a profession, and that by subscription to admit the whole Creed as it lieth) do notwithstanding differ from the sense, interpretation, and exposition of ancient Church: and to exemplify in some particuler article, the fifth Article is, *Descendit ad inferos*: Christ descended into hell, which the ancient Fathers did vnderstand litterally, as it lieth (for so all the articles of the Creed are literally

In what
particular
article of
the Creed
English
Protestants
do not agree with
vs.

to be expounded) to wit that our Sauour Christ after the consummation of our Redemption by the pretious bloud of his passion, leauing his body in the Sepulcher, he descended victoriously like a triūphant conquerour of death, Sathan, and all the power of nell, with his soule into the lower partes of the earth; shewing and exhibiting himselfe therby a conquerour of death, and deliuering from thence diuers prisoners, and namely the soules of the ancient Fathers, Patriarkes, and Prophets, who ardently expected his comming to open vnto them the gates of heauen according to that in the Hymne of *Te Deum* (which is in wordes acknowledged by the Church of England) *When thou hadst ouercome the sharpnes of death, thou didst open the Kingdome of Heauen to all belouers.*

About
Christs
descēding
into hell.

27. Thus the ancient Church vnderstood this article, as may be easily proued by vnamine consent of all Antiquity, that expounded it so: For first the fourth Councell of Toledo cap. 1. and the Lateran gathered vnder *Innocentius* the third expound the Article so, as appeareth by their words, plaine to that purpose: *Descendit ad inferos, vt animas quæ illic tenebantur erueret*: Christ descended into hell that he might deliuer the soules which were detayned there.

Lib. i. hist.
cap. vlt.

28. Secondly, *Thaddæus* one of Christs 70. disciples, who as he liued in the very time of the Apostles, so was it most like, nay it could not be otherwaies, but he knew the Apostolicall sense of this article, and yet he (as *Eusebius* recordeth) deliuereth the sense thus, *Descendit ad inferos, & disruptit maceriem, quam in saculo nemo disrupterat: qui descendit quidem solus, ascendit autem cum grandi multitudine*. Christ descended into hell, & brake down the partitiō-wall, which no man had broken from the foundation of the world, who indeed descended alone, but ascended with a great multitude: which being supposed, then haue you the testimony of one of Christs holy disciples, and no doubt inspired with the spirit of God for warrant of this doctrine.

29. With

Vpon 4. heads of triall set down by his Matie. 135 Chap. 3.

29. With Thaddaeus agreeth Ignatius, another great Saint and Martyr, that liued immediately after the Apostles, & had conuersation with some of them. *In epist. ad Trallian.* Descendit solus (saith the same Father) *ascendit cum grandi multitudine*. Christ descended into hell alone, but he ascended with a great multitude. With these two so ancient, so Apostolicall men accordeth Iustinus Martyr an ancient and renowned Author, in the selfe same age next after the Apostles, who in his conference or dispute *cum Triphone Iudaeo* (for so is his Dialogue intituled) complaineth of the impiety of the Iewes, for razing forth the testimony of Hieremy, where our Lord is said to descend to hell, *Vt liberaret mortuos suos*, that he might deliuer his dead thence.

30. And now with these three, doth all antiquity consent: to wit, S. Irenaeus in his fifth booke, towards the end, Clemens lib. 6. *stromatum*, Origen in this 15. homily vpon Genesis, his 2. booke against Celsus, and 5. booke vpon the Romans, Eusebius lib. 4. *demonst. Euang.* cap. 12. S. Cyril of Ierusalem Cateches. 4. *Descendit ad inferos, vt in istos inde liberaret*: Christ descended into hell, that he might deliuer his iust from thence. S. Athanasius de Incarnatione, and in diuers other places of his workes; S. Basil vpon the 14. Psalm, and 48. S. Gregory Nissen in his first Oration de resurrectione Christi; S. Gregory Nazianzen oratione 2. de Paschate; Epiphanius in Amor. S. Cyril de recta fide ad Theodosium, and Theodoret vpon the 15. Psalm.

31. To these Greeke Fathers I may add these latin: Tertulian in his booke de Anima cap. 31. 32. Hippolytus the Martyr in oratione de Antichristo, S. Cyprian in his sermon de unctioe Chrismatibus; S. Hilary vpo the Psalm 138. & in his 10. booke de Trinitate, Philastrius de haeresibus, cap. de descensu Christi ad inferos: Gaudentius tract. 6. de Exod. Prudentius hym. 9. & 105. S. Ambrose de fide cap. 3. & de mysterio Pasche cap. 4. and cap. 10. vpon the Romanes, and 4. to the Ephesians. 3. of Eccles. and vpon the 9. Chap. of Zachary: Rufinus vpon his exposition of the Creed; S. Augustine Epist. 57. ad Dardanum, the first quest

on

on, and infinite other places of his workes : *S. Leo* sermon the first *de resurrectione* : *Fulgentius lib. 3. ad Thrasimundum*, cap. 23. *Vigilius* the Martyr in his booke against *Eutiches* : *Arator* the subdeacō in his first booke vpon the Actes, the 2. chapter : *S. Gregory* in the 13. booke of his *Morales*, cap. 20. and 21. vpon the Psalme *De profundis* : *Beda* in his third booke vpon *Iob*, the 7. chapter : All these, and many others may be alleadged as all consenting about the litterall meaning of this Article.

Bucer. in
cap. 27.
Matth.

32. And yet do the Protestants of our unhappie tyme differ from all these in the vnderstanding of this Article of Christ his descent into hell, though they do profess to admit the whole Creed. And amongst the rest the very wordes of this Article of the Creed : for some of them, by descending into hell, vnderstand that he descended into his sepulcher : this is the opinion of *Bucer*, that was *Regius Professor* and publike reader of Diuinity in Cambridge in King Edward the sixt his dayes : and the same houldeth *Beza* in his Commentary vpon the second Chapter of the Actes of the Apostles. And *Caluin* himselfe misliketh not this interpretation in his commentary vpon the 15. Psalme, where he interpreteth these wordes (*Thou shalt not leaue my soule in hell*) thus: Thou shalt not leaue my soule in the graue or sepulcher : But how improbable an interpretation this is, ech man of common reason will discern. For who euer heard, that soules were shut vp in sepulchers?

Caluins
horrible
opinion
about the
article of
Christs
descensio
into hell.

Cal. 2. inst.
c. 16. §. 8. 9.
10. 11. 12.

33. But *M. Caluin* after his fashion persisteth not long in this, but hath another more solempne interpretation in his second booke of *Institutions*, and in diuers other bookes of his : and the exposition is this, that Christ did suffer the very selfe same paines of hell it selfe, and all the torments of the damned, in his soule vpon the Crosse, as feare, despair, distrust, horrour, and the like, by apprehending God his heauenly Father to be angry with him. And in this *Caluin* is so confident, that he feareth not to go further, and to blasphemous say, that without this, his corporall

death

Vpon 4. heads of triall set down by his Ma^{tie}. 137 Chap. 3.

death had bene to no purpose: *Nilil actum erat* (saith he) *si corporea tantum morte defunctus fuisset Christus.* Nothing had byn effected, if Christ had only dyed a corporall death. And so according to this interpretation of *Caluin*, Christes bodily death on the Crosse did not deliuer vs, without these paynes of Christes soule: and yet, sayth he, the soule went not downe locally to any place of punishment (for this doth he not only deride, saying there is no such place, but especially doth he hould it for a fable, as presently we shall see:) but rather indured, as he affirmeth, and suffered the paines of hell, and of the damned, as is before said. But the truth is, this is a blasphemous speech, and quite overthroweth the whole myltery of our Redemption. For let vs search the Scriptures from the *Alpha* to the *Omega*, from the beginning of *Genesis*, or booke of Creation, to the end of that mysticall booke of *S. Iohns* Reuelation, and we shall not only find not any the like speech to this, but the cleane contrary in infinite places, all and euerywhere ascribing the whole myltery of our Redemption to Christ his precious bloodshed, and bodily passion. And vnto this will euery indifferent Protestant easily subscribe & yeald.

Item in Catechismo paruo. itē psych. item in harmon. Euangelica cap. 27. Matth.

2. Inst. cap. 16. §. 10.

34. And now touching his contemptuous censuring of all antiquity in the poynt of *Limbus Patrum* (which was the place where the soules of the ancient Fathers, and Patriarches remanyed and were detayned, vntill Christes Resurrection:) *Hæc fabula de Limbo Patrum* (saith he) *ad quos liberandos Christum descendisse narrant; tamen si magnos habeat auctores, nihil tamen aliud quam fabula est.* This fable of *Limbus Patrum*, or prison of the Fathers, for whose deliuerance they recount Christ to haue descended, albeit it hath great authours, that make for it, yet it is nought els but a fable.

2. Instit. c. 16. §. 9.

35. And who be these authors whome *M. Caluin* both accompteth great, & yet reiecteth, but those principally, whome before we haue named, pillars of the Church in the primitiue ages? And did euer any man since the first foundation of Christian Religion speak so of all the light,

learning, piety, deuotion, and Religion of all the whole Christian world together, this one wretched impostor excepted?

A story of
the con-
tention of
English
Ministers
about the
descent of
Christ in-
to hell.

36. Thus then we see, that *Caluin*, though in wordes he admit this article of the Creed: yet he dissented from all antiquity in the exposition thereof. Now, as for the Church of England what they hold therein, it is hard to say, though many, and sore conflicts there hath beene amongst Ministers and Preachers of my quality for many yeares together, about the exposition of the article, *He descended into hell*. Only two memorable thinges I call to mind, that passed there in my time in diuers parts of that Kingdome, and all about the exposition of that article, which here I haue thought good, historically as it were, to interlace. The first was in manner as followeth. It hapened, that some dozen yeares since, I light by chance vpon a certayne Exercise (for so the brethren call it) held by a certayne number of Ministers of the purer straine (as vsually these kind of Exercises are.) The towne (where this meeting of Ministers was) is called *Maxefield*, in the very vttermost skirt, and confines of *Cheshyre*, and the text then, and there treated vpon by the brethren, was the Psalmists Propheticall prediction of *Christs descensio into hell*, as it is mentioned *Psal. 15. v. 8.* & repeated againe *Act. 2. v. 27. Quonia non relinques animam meam in inferno:* Because thou shalt not leaue my soule in hell. And the place is very pregnant, for prouing the poynt. The bench being set, the Ministers ech in time, and order speake (but God knoweth how few wise, and true wordes were spoken amongst them:) The first starts vp, and expoundes it of Christ his sufferings vpon the Crosse: a second vnderstandes it of the Graue: a third extended it to Christ his sufferings of hell torments in soule: and the fourth yet added, and interpreted it of Christs being in the state of the dead. The Moderator (for such a one they haue in all their Exercises) he as wise as the rest instead of mending all, he marreth all: for he commendeth

Psal. 15.

Vpon 4. heads of triall set down by his Ma^{tie}. 139 Chap:3

mendeth all, approueth all, and receyueth all, and then
fallcth out into a wonderfull admiration of the diuersity
of the gistes of the spirit, that euery one of his fellow la-
bours in the Ghospell, should haue his seuerall expositi-
on, and yet all to agree, and all to be intended by the ho-
ly Ghost: But this is iust according to Tertullian his pre-
scription: *Nihil interest hereticis, licet diuersa tractantibus, dum*
ad vnius veritatis expugnationem conspirent: it importeth not a-
mongst hereticks, though so many men be of so many
mindes, whilst they can conspire to impugne one truth.
And do not so many seuerall, and erroneous expositions,
banded against one true meaning of the article, forcibly
make good this prescription, and note of Tertullian?

*Tertull. de
prescrips.*

37. And for my part, as then, so now, I am of abso-
lute opinion, that if all my brethren, and their Modera-
tor with them had bene as farre out of the towne, as they
were euery one of them from the truth of the text, and
meaning of the holy Ghost, in that place, they would ne-
uer more haue returned, eyther to wiues or Cures, or made
such an other fanaticall exposition, tending only to the o-
uerthrow of the article.

38. But yet my second obseruation goeth farre beyond
all this, and for the nouelty, and absurdity of the exposi-
tion it deserueth to be registred in the record of eternall
memory, that all the world may take notice of the palpa-
ble blindenesse of herety: and it is of diuers stipendary
Preachers, who as they seuerally succeeded one the o-
ther, in a very eminent place of that Kingdome: so they di-
uersly expounded the article: one of them expounded it
of hell torments in *Caluins* sense: a second succeeding, of the
grauie, in *Beza* his meaning: the third and last, because
he would be sure, to proue himselfe an hereticke, *addidit de
suo*, he found out such an exposition, as was neuer heard
of before, vnlesse it were by one *Iacob*, a turbulent and
Schismaticall spirit that opposed himselfe against the Bi-
shop of *VVinchester* (*impar congressus*, I say no more) touch-

A strange
& ridicu-
lous ex-
position
of the Ar-
ticle Descē-
dit ad infe-
ros.

ing this article. His exposition in plaine words was this: Christ descended into hell, that is saith he, he ascended into heauen, and this he thought he proued substantially out of the Greeke wordes *ἀναβάντες*, which said he, signifieth no more, thē that Christ went *ἐς τὴν ἄδην*, that is, said he, to an inuisible place, and this must be proportioned according to the dignity of the person, and consequently must be heauen. For what place can be fit for the Sonne of God, being thus in the state of the dead, but heauen? And so as before, his conclusion for a full and perfect exposition of this article was, he descended into hell, that is, he ascended into heauen. And is not this (as Luther merily gibeth at the Canonically exposition of, *Hoc est corpus meum*) as if a man taking vpon him to interpret this text, God created heauen & earth, should interpret it thus, a crooked staffe was made a kite, or, the cucow did eat vp the kitling, bones and all? For certaine I am, there is as much truth and correspondency betwixt the one, as the other. Oh miserable Preachers! o thrice miserable people, that thus suffer their eyes to be put out, and their soules to be deluded, beguiled, and betrayed by such hereticall impostors!

39. And now to proceed forward, and to see what the Church of England doth hold in this point, M. Thomas Rogers Minister of Horninger and Chaplayn to the Lord of Canterbury, hauing taken vpon him to set forth in print of late, *The faith, doctrine, and religion professed and protected in England* (for so are his wordes) in 39. articles agreed vpon (as he saith) by the Bishops and Clergy of England, when he commeth vnto this article, he seemeth not to know what to say, for hauing laid forth this article of Christs descent into hell he hath these wordes: That Christ went downe into hell (saith he) all sound Christians both in former times, and now liuing do acknowledge: howbeit in the interpretation of the article, there is not that consent that were to be wished. And so after he hath set downe diuers opinions of others, forgetting to put down his owne, he passeth and posseth the matter ouer in such sort

Tho. Rogers in his
39. articles
pag. 15. 16.
&c.

Vpon 4. heads of triall set down by his Ma^{tie}. 141 Chap. 3.

fort, as that no man can tell what they of England do hold, or what it is that is agreed vpon by the Bishops, or whether they hold any thing at all, though in the title of his booke he doth promise to set downe 39. Articles vni-
 formely agreed vpon by the said Bishops and Clergy: be-
 like he found no concord or agreement in this behalfe,
 only he recounteth the aduerse opiniōs, which he holdeth
 for opposite errors, and aduersaries to the truth, and then
 going on further he sayth: But vntill we know the native and
 vndoubted sense of this article, and mystery of Christian Religion; we
 persist aduersaries vnto them that say that Christ descended not into hell
 at all, or that Christ descended into the place of euermlasting torments,
 or indured in soule the paynes of damned spirits &c. which opinions
 you haue heard now to haue bene partly of Caluin, partly
 of other Protestants: so as with them the Church of Eng-
 land holdeth not, nor yet with the Papists, sayth he, for
 that presently he addeth for an opposite error vnto them,
 That Christ in soule went downe into Limbo lake, to fetch fromthence
 the soules of our forefathers, which soules (saith he) before Christs
 death, as Papists dreame, were shut vp in the close prison of hell. Now
 then to reflect vpon the premises, and out of them to
 inferre the conclusion, the illation must needs be this:
 Though all partes do in words admit this article of Christs
 his descent into hell: yet do they greatly differ in the sense:
 and the Ministers of England, as it seemeth, haue no cer-
 taine sayth therein at all, neither do they ascribe so much
 assistance of the holy Ghost to their Church (which the
 true Church could neuer want) as to be able to explaine
 the native, and vndoubted sense of this article, and Mystery of
 Christian Religion, to vse M. Rogers wordes: so as their beliefe
 herein is only negatiue (as their whole Religion is) which
 is to belieue, that all others are deceiued besides theselues:
 and yet do they affirme nothing in particuler. And let this
 suffice for this article.

The Chu-
 rch of En-
 gland ad-
 uersary to
 many of
 her owne:
 for many
 should that
 Christ des-
 cended not
 into hell
 at all.

Thaddæus,
 Ignatius,
 Iustinus
 Martyr, I-
 renæus,
 & all anti-
 quity are
 dreaming
 papists in
 M. Rogers
 definitiue
 opinion,

40. Let vs now a little cast about, and take a view of
 the ninth article in order, as the Creed naturally bran-

Art. 9.

Credo Ecclesiam Catholicam.

The visible beginning of the Catholicke Church.

cheth it, and it is this: *Credo Sanctam Ecclesiam Catholicam &c.* I belieue the holy Catholicke Church: the wordes of this article are agreed vpon, on all parts, but the senses framed thereupon and belieued of different Christians, are most different, and repugnant. For first those of the Roman, & truly Catholicke Religion do according to the exposition of the ancient Fathers (which is a most certaine, and infallible rule of their sayth) vnderstand by this *Catholicke Church*, that visible Congregation of the first belieuing Christians gathered together in *Hierusalem* at the tyme of our blessed Sauour his Ascension, at which assembly the holy Apostles themselves (who made this article) were present, together with the Blessed Virgin Mother of God, and other holy men and women, vpon whome the holy Ghost descended, inlightened them, and inflaming them to preach the name of Christ, and further establishing, and confirming them in the truth, encouraging them to go forwardes manfully without feare of any opposite humane power, and promising them, that the power of Christ, & assistance of the same holy Ghost should be with them, and the directors of them, vnto the worlds end, to preserue this Church and holy Congregation in all necessities and extremities, so that the gates of hell, and damnable error should neuer preuaile against it.

*Lih. 25. in
Iob. c. 24.
25.*

41. Moreouer the said Catholicke Christians did euer vnderstand this Church to be called *holy* in respect both of the great sanctity of her doctrine, and the holines of many of her children, who besides the precepts of the law, as *S. Gregory* speaketh, nay ouer, and about the precepts of the law, as *S. Basil*, and *S. Chrysostome* ioyntly speake, should endeavour, *etiam precepta legis perfectioni virtute transcendere*, to transcend the precepts of the law, by deuoting themselves vnto the obseruation of Christ his high Counsayles of Euangelicall perfection.

42. Also this Church is called *holy*, for the immediate and perpetuated assistance of the holy Ghost, inspiring her

Vpon 4. heads of triall set down by his Ma^{tie}. 143 Chap. 3.

her inwardly, directing her outwardly, and especially for the meanes of sanctificatiō conuayed vnto her through the conducts of her Sacraments, as chieftest and most holy instruments to that effect, conferring grace for our assistance in the performing of all good workes, wherof none can be partakers to saluation out of the Church.

43. This Church is also called *Catholicke*, for the reasons before set downe in the first Chapter and first Consideration; to wit, that it is vniuersally spread over the world by the ministry of the Apostles in the very beginning, and so hath hitherto continued still, and euer shall to the worlds end: and further it hath these signes and markes to be knowne by, and to be distinguished from all hereticall Congregations whatsoever, to wit, Antiquity, Vniuersality, Vnion, and Succession by descent of Bishops. And finally for full complement, it hath that communion of Saints, both by vnion in fayth, and communion of Sacraments, which no other Schismaticall Cōuenticle or hereticall congregation hath: and out of this communion there can be no possibility of life, or saluation. All this, and much more (which here I am constrained to omit) do those of the Roman Religion vnderstand by this article, *I beleue in the holy Catholicke Church, the communion of Saints*: and it would require a whole volume to set downe the seuerall sentences, discourses, and authorities of ancient Fathers, that ioyntly concur in this exposition, and explanation.

*Vincent .
Lyrinensis
aduersus
hæreses c. 3
Tertull.
de præscrip-
tione cap. 32.*

44. But now on the other side, if we cast our eyes vpon the state of the English Clergy, we shall find that howsoeuer they do admit the same in wordes, yea, and subscribe thereunto in their Ordination (for that they teach their Religion to follow their State, as their State brought in their Religion :) yet exceeding great is the difference, and large are their consciences in vnderstanding the same, as may appeare in part out of the 19. article, published by *M. Rogers*, as agreed vpon by our English

*The Pro-
testantly
meaning
at out
this 9. arti-
cle.*

glish Bishops, concerning the Church : about which he hath seauen seuerall propositions, first agreeing in some of them, somewhat with the Catholicks, and they haue learned it from the Catholicke Religion, and as their v-
suall practice is; and then making their owne choyce, to dissent, and disagree at their pleasure, as the inured cus-
tome of all hereticks hath euer bene.

I 45. His first proposition then is this: *There is a Church of Christ not only inuisible, but also visible*, wherto supposing him to vnderstand of the true Catholicke Church, (for other-
wise he sayth nothing) we do also agree, as their Bishops in like manner may be supposed to do : and yet can I
Later pro-
positions
of the
Prótestáts
about the
Church. speake this vpō my owne knowledg, that it is against the
cōmon knowne tenent and practice of their Academicall
Schooles : for there the question is amongst the most for-
ward Protestants, *An Ecclesia sit inuisibilis*, whether the true
Church be inuisible; and yet is held affirmatiuely, to wit,
that it is inuisible and not visible to mans eyes, for the vi-
sibility of the Church tendeth to flat Popery, which they
cannot indure.

Rogers ar.
19. pag. 86.

2. 46. His second proposition is, *That there is but one Church*; which we affirme also, and they from vs haue learned so to speake : and yet I do not see how the Protestant, Puri-
tan, and other Sectaries, *Lutherans*, and *Sacramentaries* can make one Church, they differing so fundamētally amōgst themselves, and in such waighty points of fayth and reli-
gion, as they do.

3. 47. His third assertion is; *The visible Church is a Catholick Church* : M. Rogers would haue said, or at least wif should haue said, *that the Catholicke is a visible Church* : and the reason is, for that all visible Churches, are not Catholicke, but all Catholick Churches are visible. And what was the reason of this his incongruity of speech, I do not see, vnlesse he meant thereby to steale the name of *Catholicke* vnto euery visible Congregation of Sectaries, which is clearly ouerthrowne by the definition, and large explication of
the

Vpon 4. heads of triall set down by his Matie. 145 Chap. 3.

the word *Catholicke*, set downe in the first Chapter.

48. His fourth proposition is: *The word of God was, and for tyme is before the Church*; which being vnderstood of the Scripture, or written Word (for other wise it is nothing to our purpose,) it conteyneth in it a senseles, and grosse absurdity, for therupon it would follow, that before *Moy-ses* tyme, the first writer of the Bible (which was more then two thousand yeares after the creation of man) God had no Church, because there was extant no written Word or Scripture, which were very ridiculous to as-firme. But the only refuge that I can possibly perceauē, that *M. Rogers* hath left him to make good his fourth asser-tion in proouing the word of God more ancient then the Church, is to fly to the vnwritten word: but this will not serue his turne neither, since we haue only in this place to do with the litterall, or written word of God, be-gunne by *Moy-ses* the first pen man of the holy Ghost, and so successiue ly vpon sundry occasions continuēd.

49. *M. Rogers* his fifth proposition is, *That the markes, and tokens of their visible Church, are the due, and true administration of the VVord, and Sacraments*: but these markes are not admit-ted by the *Catholickes*, but worthily reiectēd, for that they are as hard, and obscure to fynd out, and as much controuerted as the thing it selfe wherof they should be markes: for that all parts, yea all sectes, and heresies doe pretend to haue due and true administration of the word, and Sacramentes, and it is as hard a matter to determine this controuersy as the other, viz. to find out, which is the true Church. But the markes of Antiquity, Vniuersa-lity, Vnity, and Succession before mentioned, and gi-uen by *Catholicks* (for such were *Tertullians* 1400. yeares ago, when he wrote that excellent booke of *Prescriptions*, and *Vincentius Lyrinensis* 1200. yeares since, to take away your late imputation, and denomination of *Papist* vnto *Catholickes*) are so cleare, and euident in themselves, that presently they will distinguish betwixt one Church and

4.

5.
Markes
of the
Church.

T

ano.

another, betwixt Roman Catholickes and all hereticall Sectaries. And albeit some Sectaries being pressed therewith, will pretend to haue these markes in their Church, and will set a good face vpon the matter, and challenge them also, yet are these wordes out before they be aware: for the matter being so euident against them, they presently giue ouer their clayme, they are content to hold hands of, running to other obscure markes (the common Plea of all condemned Heretickes) of the due and true administration of the Word and Sacraments, when God wotteth they haue neither Word nor Sacrament, according to the Catholicke integrity and sincerity.

6. 50. M. Rogers sixth proposition about the Church is: *That the visible Church (to wit the true & Catholick Church) may, and hath from time to time erred both in doctrine and conuersation: which assertion the Catholick in his sense doth hold for so blasphemous, and absurd, yea ridiculous also, as nothing can be more. For if this be true, that the true visible Catholicke Church spread ouer the whole Christian world, can erre, and induce into error, then is there no surety, or certainty in the world, no not in the promises of Christ, and his Apostles, who assured vs the contrary.*

Ridiculous proofs
that the
Church
may erre.

51. But let vs take a view of M. Rogers proofes out of Scripture for confirming this his sixth assertion, which surely are so fantastical and impertinent for any consequence to be drawne from them, so absurd in reason, and ridiculous in religion, that no man of iudgement, or conscience can read them without indignation, and laughter, as by the view will appeare. For thus he setteth them downe in his owne wordes, only I will add the inference vpon euery probation out of Scriptures. His first place is: *Take heed, Matth. 24. 4. therefore the Church may erre. Belieue it not, Matth. 23. 26. therefore the Church may erre. Beware of the leaue of the Pharisees, and of the leaue of Herod, Mar. 8. 15. therefore the Church may erre. Many shall be deceived,*

Vpon 4. heads of triall set down by his Ma^{tie}. 147 Chap. 3.

yea the very elect, were it possible, Matth. 24. 11. therefore the Church may erre. Shall he find sayth vpon the earth, Luc. 18. 8. therefore the Church may erre. VVe know in part, 1. Cor. 13. 12. therefore the Church may erre. Beware of Dogges, therefore the Church may erre. Beware of euill workes, beware of concision, Philip. 3. v. 2. therefore the Church may erre. God shall send them strong illusions, that they should beliene lyes, 2. Thess. 9. 10. therefore the Church may erre. And is not this a sound prooffe out of the Scriptures?

52. These are those cleare texts, that M. Rogers bringeth forth to proue, that the vniuersall Christian visible Catholicke Church (for that only we now treat of) may be deceiued, and hath erred, determining matters of doctrine: and yet as you see, here is not one word that is spoken, or may be applied to the said vniuersall Catholicke Church, but only caueats giuen to the Church, to beware of particuler deceauers, Hereticks, Pharisees, Herod, & the like. And consequently these places, are so idly vrged, and so absurdly applied by the Author, that I should wast time in spending any more labour about pursuing them any further. Only one of his places, I will but touch in one word. Many (saith Christ) shall be deceiued, *yea the very elect, if it were possible*: out of which place, for the ouerthrowing of M. Rogers proposition, and inferring the cleane contrary assertion, I reason thus, and let *Tribunal Syllogismi* vmpire betwixt vs both, which is the better, and fitter consequence deduced out of this place: if it be impossible that the elect shall be deceiued, though many be deceiued, then the Church comprehending the elect, as a part of her, cannot be deceaued: *sed verum primum*, for truth it selfe hath spoken it, (and this is the true meaning of those wordes, *if it were possible &c.*) *Ergo, & secundum*. The like consequence I could inferre out of all the rest, but the places are so absurdly, and against all common sense and reason vrged, that they are not longer to be stood vpon.

53. Thelike miserable course, or rather more pittifull (if possibly it may be) doth he take to proue the second part of his proposition, which is, that the said Catholicke visible Church may erre in determining maters of life, and manners (for that is the question, and not his idle word of erring in conuerlation.) And first he doth alledg the words of Christ, *Iniquity shalle increased, and the loue of many shall wax could*, Matth. 24. 12. therefore the Church may erre in determining matters of life, and manners. Secondly he citeth that of S. Paul, *Restore &c. least thou also be tempted*, Gal. 6. 1. therefore the Church may erre in determining matters of life, and manners. Thirdly, *I do not the good thing which I would, but the euill which I would not, that doe I: if I doe that which I would not, it is no more I that doe it, but the sinne that dwelleth in me*, Rom. 7. 19. 20. therefore the Church may erre in determining matters of life, and manners. Fourthly, *There is a fight euen in the best men, and members of Christ*, Rom. 7. 23. therefore the Church may erre in determining matters belonging to lyfe, and manners: for this must be his conclusion out of euery one of these places, as his former of doctrine was out of the other. And are not these goodly arguments to proue his assertion? His assertion (as you haue often heard) was, that the visible Catholicke Church might erre in determining matters belonging to manners, to wit in defining, and finally determining, this is good, that is bad, this is lawfull, that vnlawfull, and the like; and he commeth in with his misapplied texts, to proue that particuler men may haue infirmities in them, and fight of their passions, or concupiscence. Doth he not hit the naile on the head thinke you?

54. But now lastly let vs come to his seauenth, and last exposition vpon this article of the Creed. *The Church of Rome* (saith he) *hath most shamefully erred in life, Cerimonies, and matters of sayth*, this he should haue proued, according as he vndertaketh in other articles from the warrant of diuine Writ, but here he leaueth Gods word, and runneth

to

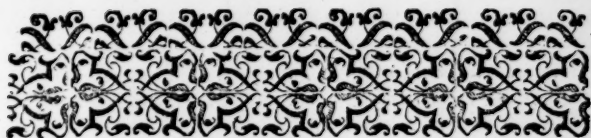
Vpon 4. heads of triall set down by his Ma^{tie}. 149 Chap. 3.

to Poets that say, *Roma mares &c.* Rome loueth boyes: as who would say, that this horrible, and execrable sinne (if it be, or haue bene in Rome) is not also in other Citties of the world, or as if this alone were sufficient to proue his purpose, if he could shew, that there were many lewd liuers in Rome. The thing he ought to proue is this, that the whole Church of Rome (that is to say, the Catholicke Roman Church, spread ouer the whole world, acknowledging Rome for the chiefe head, and member thereof) hath erred in her publicke decrees set forth to be believed, throughout the whole Church, either for position of faith or direction of manners: for this only is the poynt in controuersy, and not whether any man haue liued loosely in Rome, or any Popes haue bene naughty men, or may be hereafter. So as for the poynt controuerted, he bringeth not one word of prooffe: and all that he hath scraped together of spitefull slanders, & contumelious reproaches against diuers Popes, and other Prelates of that Citty, as in consequence of argument, they are nothing to the purpose, nor can make any inference at all against the matter in question, so are they in fact, proued by diuers Catholicke Authours to be shamefull lyes, contrary to the testimony of the best, and most Authentickall authours, that haue written, whereof the reader may see effectuell proofes in *Bellarmines*, & others that do answer those slanders against Rome.

*Lib. de Pōt.
à cap. 8. ad
finem vsq;
ad cap. 15.*

55. Now then we see how out of this one article of the Apostles Creed (which all parts do admit) what different doctrine there is drawne by different expositions: and I might shew the same in sundry other articles, as namely in that which ensueth immediatly after, *Credo remissionem peccatorum*: I belieue the remission of sinnes: which article those of the Roman sayth do vnderstand accordingly as the ancient Fathers do, and that is not only of the remission of sinnes by our Sauour his passion, and grace thereby merited to this effect, but also of the ordinary meanes left

by our said Sauour in the Church for ordinary remission of sinnes, and namely by fayth and baptisme, for such as enter first into the Church, and the holy Sacrament of Penance, which is (according as anciēt Fathers do call it) *secūda tabula post naufragium*, the second table of the soule after baptismes shipwrack, for such as sin after baptisme, and other Sacraments: all which Sacraments, & other meanes to this effect do worke their effects in the power, and vertue of the said passiō of our Sauour. So houldeth the Catholicke. But the Protestant that commeth forth with a *not imputation*, saith, that this remission of sinnes consisteth only in this, that they are not imputed, and consequently draweth a farre other sense vpon this article: so as I must perforce conclude with that which often hath bene said, and repeated, that it is not sufficient to admit these Creeds in words as the Ministers of Englād are said to do in their Ordination, but the true sense, and meaning is especially to be stood vpon: which meaning being farre dissonant frō the vnderstanding of the knowne Catholicke Church (as lately we haue shewed) their orall and verball admission of the sayd Creedes cannot be sufficient to make them Christian Catholickes, or deliuer them from the imputation of being Hereticks: for that this very choice and election which they do make of particuler senses, and interpretations of the Articles of these Creedes, opposite vnto those of the vniuersall Church, doth according vnto our former rules, and Considerations before set downe at large, properly and effectually conuince them to be hereticks indeed. And so much of this matter for the present,



THE
FOURTH
CHAPTER,
CONCERNING THE
APPROBATION, AND AL-
LOVANCE OF THE FOVRE
GENERALL COVNCELLS:

Which is the third generall head of tryall offered
and proposed by his Excellent Maiesty
of England.

AS in the former two grounds of belie-
uing Canonickall Scriptures, & admit-
ting the three vsuall Creedes, and that
only vpon the Churches publicke tra-
dition, his Matie hath giuen forth a
declaration vnto the whole Christian
World of his confident perswasion of
being a Christian Catholick, and no Heretick: euen so in
this third generall head, I meane in the admitting and re-
ceyuing of the foure first Generall Councells, his Royall
Grace hath not only continued, and perseuered in the for-
mer declaration of his good intention and perswasion, but
hath

Premonit.
pag. 35.

bath further, and much more ratified and confirmed the same, as appeareth by these his words, where he writeth;
I reuerence and admit (saith he) the foure first Generall Councils as Catholicke and Orthodoxe: And the sayd Generall Councils are acknowledged by our Actes of Parliament, and receiued for Orthodoxe by our Church. In which words, though I must ingenuously confesse, that I cannot retaine the least scruple, or doubt of the sincerity and candor of his Maiestyes meaning, but that according to his Noble Apprehension, and the information giuen him by his Doctōrs, he doth indeed for his Princely part, and Person, reuerence, and admit the foure first Generall Councils, and wilbe ready like a pious meaning Prince to receaue all the particuler points of faith concluded therein, when they shalbe discouered vnto him: Yet since this Parliamentary admissiō of Councils is the ground of all, and must proue the admitting, and reiecting of them, either good or bad, on the Church of Englands behalfe, my first demaund shalbe but this; What hath lay Parliaments to do with Religion? What busines make they with the Councils of the Church? Who designed vnto them this authority, to alter, chop, and change Religion at their pleasure? Vpon what ground do they admit some Councils, and reiect others? Especially hauing excluded from Parliamentall suffrage all their Catholicke Bishops, and Clergy men, it is as euident they did (the thing remayning yet registred vpon Authentickall record, & fresh in the memories of many now liuing) when at the first, and second lay Parliaments, in the first yeare of the late Queene, they banished Catholick Religiō out of the land.

2. But supposing these foure Councils to be admitted, and receiued (if we consider how these Councils indeed are acknowledged by our Actes of Parliament, how reuerenced, and in what manner receaued for Catholicke, and Orthodoxe by our English Congregation at this day) we shall be so farre from iustifying the Protestant Parliamentary admissiō of these Councils, or any other of their actions

Vpon 4. heads of triall set down by his Ma^{tie}. 153 Chap. 4.

actions whatsoeuer, though neuer so outwardly veiled, and couered with a colourable shew of piety, as that in very deed we shall discouer nought els, throughout the passages of their whole proceedings but fraude, imposture, collusion, dissimulation, hypocrisy, and heresy: Which to make good against them in the particuler carriage, and passage of this present busines of Councils, let vs but leaue the barky rynd, and outward corke, and enter into the inward marrow and substance: that is, let vs giue no credit to theyr wordes, but looke into their deedes, and we shall easily discern, yea the matter will disclose it selfe. For to set their wordes asyde, whome we haue euer found contrary in their deeds, if the Church of England doe sincerely imbrace, and receiue for Catholicke, and Orthodoxe these foure first generall Councils which did resemble, comprehend, and represent the whole Primitiue Church for more then foure hundred, and fifty yeares togeather after Christ, then must it follow, if they meane as they say, and that their wordes shall not proue wynd, that the English Church, and our lay Parlements must acknowledge and admit also that doctrine for Catholick, and Orthodoxe, which without impeachment, controllment, or contradiction of any, can be substantially proued to haue bene taught, and held in this visible vniuersall Church, whereof these foure Councils collectively represented the whole body for all that time. Which foresaid doctrine that both it, and euery poynt therof passed for so many ages vncontrolled, this one reason may suffice to proue instead of all; for that the said doctrines should otherwise haue bene noted, espied out, reprehended, and censured by some of these Councils, els had they not done their duties, neyther had they bene so vigilant for the good of the whole body, as they ought to haue bene; if hauing condemned some heresies (as they did) they had winked at others. Which once to imagine of an Ambrose, an Augustine, & a Hierome for the latin Church,

How the
Parlamēt
& Church
of Englād
do admit
the first
foure Ge-
nerall
Coucels.

a *Basil*, a *Chrysostome*, and an *Athanasius* for the Greeke, nay to suppose it, and that confidently, though most impudently of all the great Saintes, and learned Doctors in the world together, this cannot be no lesse then senselesse absurdity, grosse stupidity, yea heathenish impiety, when as the least of these, which I haue named, was for learning able to haue resisted the whole Christian world, and for their zeale would haue spared none, in a point of error or heresy: as I may instance and proue by *Tertullian*, *Origen*, and *S. Cyprian*, were any of these, though neuer so great, by the rest spared? VVere any former merits, though neuer so many respected, if once they presumed to innouat the least error whatsoeuer? And therefore to strike at the poynt I ayme at in the period of the Conclusion, doth the English Church, and Parlament admit all the doctrines that were taught in the Church, and that continued without the impeachment of any, notwithstanding all the zealous, & vigilant Pastours in the Church? I thinke it will make great difficulty: and let it reiect them, or any of them, there needs no more to proue that Church to be hereticall: let it admit them, it proues it selfe by departure from them, and their doctrines to be Apostaticall, for that it houldeth not the same poynts of fayth, with these foure first Councells, which it maketh shew to receiue and embrace. In a word, let it admit them, or reiect them, they shall neuer be able to wipe away the blot, and blemish, imputation, and innouation of damnable error from their Church. For better vnderstanding whereof, as also of some other particulars therto belonging, and hereupon necessarily depending, I haue thought good to decipher out these ensuing Considerations.

The

The first Consideration.

MY first consideration (which I promise, as the very ground-worke, and foundation of all the rest) must of necessity be this, that the Parliament, and Church of England admitting these foure first generall Councells of *Nyce, Constantinople, Ephesus, and Chalcedon* for Orthodoxe, and truly Catholicke (as representing in their Bishops the complete, and intyre body of the Catholicke Church in their severall ages) must needs acknowledge in like manner, that for these first foure hundred and fifty yeares (or rather siue hundred, for that it is not probable, nay possible, that within the compasse of fifty yeares, the same should now faile which had already by vertue of Christ his promise continued foure hundred and fifty yeares) the true Catholick Church of Christ, consisted not only of the elect, and consequently was not inuisible, but of good & bad, and therupon was visible, vnder visible heades. And this was figured by the Parables of the net that caught both good and bad fish, and by the field that brought forth good corne, and weedes. And furthermore, that this visible externall Church in those dayes was the very same, whereof Christes wordes were to be vnderstood, when he gaue this in charge to one vpon occasion, and supposall of a complaint made against his brother, which if he succeeded not, then *Dic Ecclesie*, tell the Church: as also that other of *S. Paul*, that the Church is *Columna, & firmamentum veritatis*, the pillar, and foundation of truth: so as, if a man in those dayes would haue had any controuersy in Religion debated, and resolved, if he would haue knowne what Scriptures the Apostles, and Euangelists had committed vnto the custody of the Church for Canonick, & Authentick: and further if he desired to know which they were, how they might be knowne from counterfait,

Why and how these foure first Councels were gathered, and how thereby it is conuinc'd that the church canot erre.

Vide Aug. de vnit. Eccles. in pluribus locis,

*Matt. 18. 15
16. 17. 18.
1. Tim. 3. 15*

how they might be truly sensed, and rightly vnderstood, what and how many Sacraments were left by Christ vnto his Church, which they were, what were their effects and operations, how they were to be administred, and such other like. And if he were a Iew, or Gentill, that thus demanded, questioning these doubts, and would vpon the resolution thereof become a Christian, but being vnlearned, would be instructed in all these cases, and the like, he was to haue made his repaire, and recourse vnto this externall visible Church, and to haue stood in all poynts whatsoeuer, vnto her finall determination, decision, direction, instruction, and perpetuall gouernment in all these first five ages, without malepart repugnancy, or obdinate reply, if he euer inteded to be saued. And if vpon any animosity, or pernicacity any mā were cast out of that Church in all that time, eyther for interpreting Scriptures in his owne sense, according to a priuate spirit, or for peruertering, or innouating *de nouo, de suo*, of his owne head or braine, in any the least poynt of fayth, and mystery of Christian religion, as the Protestants do both, his damnation was by all held and concluded for certaine, except he repented, and listened, yea & obeyed the voyce of the Church his mother, that sought to reclaime him: for that the authority of this Church was euer held for God his highest tribunall vpon earth, and therefore irrefragable, since the tribunall of heauen standeth expecting what is here done by the Church vpon earth, being euer ready to loose, or bind, to deliuer ouer vnto Satan, or to release from the bandes of sinne, error, and heresy, according vnto the former passed doome, and sentence of the Church, as

*Chrys. l. 3.
de sacerdot.*

among other Fathers, *S. Iohn Chrysostome* in his bookes of Priesthood doth very well declare.

Councell
of Nice assembled
anno 327.

4. And now to come vnto these Councells, and to speake particularly of euery one of them, as they lye in order. The Councell of Nice was gathered together somewhat more then three hundred yeares after Christ: and

Vpon 4. heads of triall set down by his Ma^{tie}. 157 Chap. 4.

and the occasion of this first great Ecclesiasticall Assembly of all the world met together by their Bishops in this generall Councell, was for the censuring and suppressing of two capitall, and damnable heresies, that then inuaded, and infested the Church of Christ. The first was the heresy of the Arians, and this impugned, nay flatly denyed the second Person, his identity of essence, to witt, the Sonne his equality of substance, and godhead with the Father, granting him to be *homoioios*, like vnto the Father, but denying him to be *consubstancial*, of the same substance with the Father, which was the sayth, and beliefe of the Catholike Church in those dayes.

5. The second heresy, was the heresy of the *Quartadecimans*, concerning the celebrating of Easter-day, of which heresy to speake any thing in particuler at this tyme I intend not, since it is not to my present purpose; only I refer the reader vnto the author of the *Three Conversions of England*, where this point is both substantially, and punctually discussed. The mayne point wherof I am to treat in this place, is to intimate vnto the Reader, how both these heresies of the *Arians*, and the hereticall *Quartadecimans* were determined, censured, and anathematized by the authority of this soueraigne and supreme Ecclesiasticall Tribunal, I meane the first Generall Councell of Nice, which consisted (as *S. Ambrose* obserueth, alluding to the iust number of *Abraham* his souldiers) of three hundred & eightene Bishops, gathered from all partes of Christendome. And this was the first Generall Councell that could be assembled vntill that time, in respect of the most bloudy and cruell persecutions, that had continued for the greatest part of the precedent ages.

*De fide ad
Gratian.*

6. And here we are to obserue, that albeit that three other Prouinciall nationall Councells are recorded to haue bene celebrated before this of Nice, and after that of the Apostles *Act. 15.* to wit, one at *Rome* of 60. Bishops against *Nouatus*, ynder *Decius* the cruell Emperour, and *Cornelius* the marty-

Anno. 252 martyred Pope, another at *Ancyra* in *Galatia* vnder *Dioclesian*, the third at *Neocæsarea* vnder *Constantines* Father, and Pope

Ann. 308. *Melchisedes*, according to *Prætorius* his accõpt: yet this Council of *Nice* was the first great, & glorious Ecclesiasticall tribunall, which was publickely erected in the Christian Church for all Nations to repayre vnto, after the first planting of the faith of Christ.

Ann. 311. 7. The second generall Council was that of *Constantinople* somewhat more then fifty yeares after, in the yeare of our Lord 383. and it consisted of an hundred and fifty Bishops, gathered together against *Macedonius* Patriarch of *Constantinople*, who openly denied, and blasphemed against the diuinity of the holy Ghost: for which damnable heresy of his, both he, and all that partaked with his hereticall faction, were condemned, censured, and cast out of the Church, and deliuered ouer to *Sathan*, for that they blasphemed against the third sacred Person of the blessed Trinity. And this second, great, and generall Council was held vnder *Gratian*, and *Theodosius* Emperours, and vnder *Damasus* then Bishop of *Rome*.

The third generall Council of *Ephesus* *Ann. 434.* 8. The third Generall Council was that which was assembled at *Ephesus* almost other fifty yeares after that againe, in the yeare of our Lords incarnation 434. This Council consisted of two hundred Bishops, gathered against another Archbishop of *Constantinople* named *Nestorius*, but an Arch-hereticke: and it was held vnder the Emperour *Theodosius*, and Pope *Celestinus*. This *Nestorius* (as *Vicentius Lyrinensis* in his goulden tract against heresies, & 17. chapter describeth his heresy) whilst he made shew of distinguishing two natures in Christ, he suddainly brought in two Persons, and by an execrable impiety thereby made two Christs, the one God, the other man, the one begot of God the Father, the other borne of the Virgin his mother, and therefore he did further auerre, that holy *Mary* was not to be called *θεοτοκος*, but *χριστοκος*, the mother of God, but the mother of Christ, because (forsooth) that Christ, which

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which was God, was not borne of her, but the Christ
 which was man. Hitherto my Authour. And for this
 damnable heresy was *Nestorius* condemned by this third
 Councell, & worthily call out of the Catholicke Church:
 howbeit I must confesse, that I cannot see, how *Caluin* &
Beza vpon the poynt of Christs incarnation and hyposta-
 ticall vnion with diuers others Protestants following the,
 can possibly auoyd this ould condemned heresy, but that
Nestorianisme must follow, as a necessary consequence of the
 doctrine which they deliuer vpon the poynt of Christs in-
 carnation, and vnion.

9. The fourth generall Connell was that of *Chalcedon*, The 4.
 and this was some twenty yeares and vpwardes after the generall
 foresaid Councell of *Ephesus*, in which Councell there Councell
 were assembled six hundred and thirty Bishops, Arch-
 bishops, and Patriarches. This great assembly was gather-
 ed against on *Eutiches* an *Archimandrite*, or Abbot of *Constanti-
 nople* in like manner, who so confounded the natures in
 Christ, that he absolutely denyed, that there were two
 distinct natures in him. For which monstrous opinion of
 his, differing frō the Canon of Catholick fayth, he was cō-
 demned, together with his fautor, & partner of his here-
 ticall faction, I meane *Dioscorus* Archbishop of *Alexandria*, as
 was *Nestorius* another Archbishop before him, for hculding
 two persons in Christ. And this famous and through the
 whole Christian world renowned Councell was assebled,
 and held vnder *Martian* that then swayed the Empyre, and
S. Leo the first then Bishop of the Apostolicall Sea of *Rome*.

10. And now to make vse in generall of that which
 hath bene spoken concerning the foure Councells by some
 particuler application, and illation: the inference must
 needes be this, that if the Church of England do indeed
 admit, and reuerence these foure first Generall Coun-
 cels (as it should seeme his Maiesty is of opinion it doth,
 and their Acts of Parlament confirme the same) then doth
 it follow by necessary, and ineuitable consequence (though
 the

the conclusion ouerthrow a mayne ground of Protestanti-
call Religion) that they must needes (will they , nil they)
graunt the Catholicke Church not only to haue bene vi-
sible at this time, but also to haue bene in great splendor,
and magnificence; otherwise how could it possibly be, that
six hundred, and thirty Bishops could assemble, and meet
so readily together, and all these for the most part out of
the Easterne parts of Chrillédome only, to speake nothing
of the West.

11. Furthermore, for asmuch as our English Church
in admitting these Councells, and that in the greatest Con-
sistory of the Kingdome, the high Court of Parliament,
doth thereby acknowledge, and condescend vnto, that
this externall visible Church, consisting of good, and bad
is Chrills true Church, indued with all the priuiledges
aboue mentioned of Ecclesiasticall power, piety, purity,
sanctity & the rest; I would aske first, how this so visible a
Church, so conspicuous for maiesty, so illustrious for san-
ctity, so adorned and beautified with all store of heauen-
ly grace, and celestially verity, should or could afterwards
grow to be inuisible, be spoyled of her dignity, bereaued
of her authority, be robbed of her sanctity, and loose all
her grace and verity? Or how of the spouse of Christ is it
possible, that she should become the enemy of Christ? of
the Church of God, the Synagogue of Sathan? Protestants
principles may imagin this, but this ouerthroweth the
very principles of all Christian Religion. For how can
the later be preferued inuiolably, if the former be soyn-
stable? Or from whome can we sucke the pure milke of
Christian Religion, or receiue the stronger food of the
high mysteries of Diuinity, if it be not from the breastes
of the Church? If it be not from the hand of our mothers
learning, wisdom, and tradition? And now to follow
this heathenish and irreligious principle of the Protestants
a little further: if the Church, I meane the former men-
tioned visible Catholicke Church of these Generall Coun-
cells

An euident
declaratiō
that the
whole
Church
cannot
erre.

cells; if this I say haue thus fallen by false doctrine (as the Protestants imagine) then this Apostacy, and defection must eyther begiune first from all, or from one, or from a few only. To the parts then: if from all, how is it possible, that so great a body, nay Christs owne body mysticall (for so *S. Augustine* calleth it) founded by the blood of Christ, propagated by the mynistry of the Apostles, wa-tered continually with the blood of many millions of Martyrs, & dispersed ouer the visible face of the whole world, I say and demaund, how is it possible, that this Church should be corrupted all at once, and that by willing corruption of affection, and iudgement?

12. But if this defection vainely and idly supposed by the Protestants did beginne eyther from one, or arise from a few priuate men, contrary to the maine current of the Churches Doctrine, and tradition, which had continued, and lineally succeeded in the Centuries of the Church from Christs time to the Councell of *Chalcedon*; then would no doubt the Prelates of the Church (which now were in possession of the Ecclesiasticall keyes, and practice of the power, and authority of the same, by censuring, and condemning Archbishops, Abbots, & Patriarches as hath bene seene) haue resisted, & seuerally punished these supposed noueltyes and new fangles in religion. And truly albeit we should set aside the promise, and prouidence of our blessed Sauour for cōseruing this his Church which he had bought with so great a price, as his owne pretious blood, and brought vnto such eminent greatnes, at this very time of the Councell of *Chalcedon*, which was more then foure hundred yeares after his Ascension: yet in all humane reason (setting the light of religion apart) it cannot be so much as imagined, how such a body, Christ his body, with such a vigilant Senate, and head ouer it, should by secret stealth, or little and little, be infected, corrupted, poysoned, and consumed (as their phrase is) with Popery, heresy, superstition, or innouation, and all with-

our sense, or feeling, resisting, or complayning, or any record left thereof in Authour of Antiquity? And yet if we will giue credit vnto the Protestants, and suffer their religion to set the least footing in the Church, we must against all sense, reason, faith, and religion imagin and belieue all this, and much more, to wit, that such, and so potent a body, so fortified with defences by our Sauour, was so stolen away from it selfe, and from God also, as that it was lost, peruered, corrupted, conquered by the gates of hell, made Babylon, the seat of Antichrist, and city of Sathan, before any man was aware of it. And are not these positions of Protestants monstrous Paradoxes, strange Ideas & Chymers, which no man of perfect sense can belieue?

13. I read in the ancient Fathers, that were enlightened with a great measure of Gods holy Spirit, very earnest reprehensions, and seuerer inuectiues against the absurdity of these imaginations. Let *S. Augustine* (one that was wont to be full of reuerence in some of the Protestants mouthes) speake for all. *illa Ecclesia* (saith he) *qua fuit omnium gentium, iam non est? perijt? Hoc dicunt qui in illa non sunt. o impudentem vocem! illa non est, quia tu in illa non es. Vide ne tu ideo non sis: nam illa erit, etiamsi tu non sis:* That Church which was propagated, and spread ouer all the world, consisting of all nations (as now at the tyme of Chalcedon) is it now no more? Is she perished, or vanished away? So say those, that are not in her. O impudent voyce! Is not thee, because thou art not in her? See lest therefore thou be not, for she will be, though thou be not.

*Aug. in
Psal. 101*

*S. Aug.
excellent
speech of
the perpetuity of
the church*

14. Thus *S. Augustine* in his dayes argued against the *Donatists*, who sayd then iust, as our Protestants doe now, when they were pressed with the authority of the Catholike visible Church, that indeed that had bene for a tyme the true Church, but that afterwarde it perished, it fayled, and fell into Apostacy: *Apostatauit, perijt*, it did apostatate and perish, except only in the people, who only in their owne iudgment made the true Church indeed.

15. And

Vpon 4. heads of triall set down by his Ma^{tie}. 163 Chap. 4.

15. And can any thing in the world be more like then this to our case? Doe not the Protestants, and the *Donatists* so conspire together that a man cannot distinguish them by their voyce? The Protestant acknowledgeth the whole body of the Christian Catholicke Church, vnder these foure Councells, for the space almost of five hundred yeares together: neyther can he chuse but confesse (since the poynt hath ben so often extorted from him) the outward lustre, Hierarchy, Gouverment, and Authority thereof. But if you aske him five hundred yeares after, then he will answer with the *Donatist*, *suit, & non est*: it was the true Church, but it is not now, or at least wise not in that perfection of authority, as then it was. And if you demaund of him five hundred yeares after that againe about the tyme, that *Luther* sprang vp, he will not stick flatly to blasphemie with the same *Donatist*, *apostatauit, perijt*, it hath fallen into Apostacy, it hath perished: which speech you haue heard *S. Augustine* beioze call, *impudentem vocem*, an impudent voyce, but presently after in the very same place, he termeth it by farre worse Epithetons, as blasphemous to the holy Ghost, which though I haue touched before, yet will I repeate it heere againe, for the better impression of it in our memory: and the greater detestation of the like sinne.

16. *Hanc vocem* (sayth he) *abominabilem & detestabilem, presumptionis & falsitatis plenam, nulla veritate suffultam, nulla sapientia illuminatam, nullo sale conditam, vanam, temerariam, precipitem, perniciosam prauidit spiritus Dei*. The spirit of God (in the 101. Psalme) did forsee this abominable, and detestable voyce (of some that should say that the Catholicke visible Church had perished, and fallen into Apostacy) a speech full of presumption and falshood, sulteyned with no truth, inlightned with no wisdom, seasoned with no salt, a vaine, temerarious, headlong, & pernicious speech. So *S. Augustine*. And then further some few lines after, the same Father bringeth in the said visible Church of his age

to expostulate with those furious and franticke *Donatists* in this manner: *Quid est quod, nescio, qui recedentes à me, murmurant contra me? quid est quod perdisti &c.* What is the cause, I know not, why certaine people that go forth of me do murmur against me? What is the cause why certaine lost fellowes do contend and say, that I am perished? For this is their saying that I was (the true Church) but am not now &c. The Scriptures (say they) haue bene fulfilled, for that all nations haue belieued, but the Church hath Apostated and perished, throughout the world &c. When we vrge the promise of Christ, *Behold I am with you vnto the consummation of the world*, here they say that Christ promised to be with the Church vntill the end of the world, for that he did foresee that they (the factiō of *Donatus*) should arise, and continue the true Church vpon earth. So *S. Augustine* of, and to the *Donatists*. And surely nothing can occur, and be represented vnto our vnderstanding, more conforme, and answerable vnto the sense, iudgment, voyce, agreement, and speech of the Sectaries of these our times, concerning their false imputations, and most vniust calumniationes against the present Roman Church.

17. Now if this graue, and holy Father *S. Augustine* one of the chiefeest pillars of the latyn Church in his dayes, speaking in the voyce, and sense of the said vniuersall Catholicke Church in his age, doth so gricuously and dreadfully censure this speech, and blasphemous slander of the Apostacy of the visible Church (so triuiall, and familiar vnto Protestants now adayes) as that he calleth it *impudent, abhominable, detestable, presumptuous, false, foolish, rash, temerarious, and pernicious*, as you haue heard: If he condemne euen to the lowermost pit of hell, all those that frequent the same, calling, and accompting them for *perditos*, lost, and damned people, *recedentes ab Ecclesia*, Apostated from the Church, vpon a false surmise of their owne foolish fancy, supposing that the Church it selfe hath Apostated, or may fall into

Applicati-
on of S.
Augustins
speeches
vnto our
Sectaries.

Vpon 4. heads of triall set down by his Ma^{tie}. 165 Chap. 4.

into Apostacy, what shall we say of Protestants that do the same, and stand in the very same case?

18. But here it may be, perhaps, some man will reply, that *S. Augustine* in the place before cyted, sayth not, that the visible Church cannot Apostatate or perish, but that it had not so done, and fallen away in his time, when the *Donatists* did falsly impute the same vnto it: but that it might erre and fall away from truth in time to come, that *S. Augustine* doth not deny.

19. To this I answer, that albeit *S. Augustine*, *totidem verbis*, do not say in so many wordes, the Church in time to come may not Apostatate: yet in pure force of argument, and true substance of matter he doth affirme it, in that he alledged against the *Donatists*, and vrgeth to conuince the, the very promise of our Sauour, made vnto his Disciples, and in their persons vnto the Church for euer. *Ecce ego vobiscum sum vsq; in consummationem seculi*: Behold I am with you vnto the cōsummation of the world: which promise holdeth for all times in *S. Augustine* his iudgment, euen vntill the worlds generall consummation: and therefore the same Father in another place writing vpon another Psalme, hauing first shewed how the Church is the Citty builded vpon an hill, he further addeth: *Sed forte Aug. in ista Ciuitas, que mundum tenuit vniuersum, aliquando euertetur. psal. 47. Absit: Deus enim fundauit eam in aeternum. Si ergo Deus fundauit eam in aeternum, quid times ne cadat?* But happily this Citty, that hath possessed the whole world, shall in time to come be ouerthrowne. God forbid: for God hath founded the same for euer (as the Psalmist speaketh:) If therfore God hath founded the same for euer, why dost thou feare least this foundation may fall? Which very poynt *S. Augustine* repeateth againe in his first booke *de Symbolo*, and the fifth Chapter, to shew his constant and vnuariable resolution in this matter of the Church.

20. And here I might alledge Father vpon Father, Greeke vpon Latin, and produce so many testimonies of

That the
Church
shall ne-
uer Apo-
statate.

the ancient Worthies and ancient Fathers, as might suffice to fill a large volume, and all of them tending directly to this effect, to wit, that the visible Church planted by our Sauour (he being the foundation stone) and by his Apostles, and spread ouer the face of the whole earth, shall neuer perish, or Apostatate from Christ, by any the least damnable error, or heresy vnto the end of the world, & Christ his second comming vnto iudgement. And to proue this they do all of them alleage and bring many pregnant and euident places of Scriptures.

21. As for example, these two heere vrged by *S. Augustine*, as also that plaine text vttered by way of promise vnto his disciples, *Matth. 16.* by our Sauour, *Porta inferorum non praualebunt aduersus eam.* The gates of hell shall not preuaile against this Church: & on this place *S. Chrysostome* dilateth himselfe much, as he by occasion treateth vpon the 148. Psalme, and in an homily made at that tyme when he was to be expelled from *Constantinople*, he interred these wordes, vpon that place: *Quod si non credis verbo, & rebus, ip-
sis operibus crede*: if you wil not belieue Christs wordes, the thing, themselues here spoken, belieue his workes? How many Tyrants haue gone about to impugne the Church &c. Where are they that went about these things? *Quomodo, impurissime Diabole, Ecclesia te putas posse deicere.* How doest thou think, thou most impure Diuel, that thou canst ouerthrow the Church &c? Which demaund this blessed Father would neuer haue vrged vnto the wicked spirit, if the Diuell might haue replied, that in tyme to come he should be able to ouerthrow it, by sowing the tares of ignorance, error and heresy in it. And now that *S. Chrysostome* meât of the externall visible Church, it is more then euident, by the instances that he bringeth of the horrible, and inhumane persecution, raysed, and stirred vp by infidels, and hereticall Emperours against the same most holy Church.

De vnit. Ec-
cles.

22. And *S. Cyprian*, that ancient, and renowned Martyr, treating of this argumēt, foundeth forth this Eulogy
in

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in prayse of the Church : *Adulterari non potest sponsa Christi, incorrupta est, pudica est, domum vnam nouit, vnus cubiculi sanctitatem casto pudore custodit*. The spouse of Christ cannot be adulterated, she is vnspotted, she is chaste, she knoweth one house, she keepeth the sanctity of one chamber, one bed, and that with a chaste shamefastnes, and loue. So *S. Cyprian*, in that excellent Tract of his *de vnitae Ecclesie*; which Tract alone, though it be but a very short one, yet is it sufficient to be the bane of all heresies, and to keep any man desirous of truth within the bosome of Catholicke vnitie.

23. With *S. Cyprian* agreeth *S. Hilary*, writing to the same effect in expresse wordes, affirming: *Hoc Ecclesia proprium est, ut tum vincat cum laeditur, tum intelligatur, cum arguitur, tum obtineat, cum deseritur*. This is peculiar vnto the Church, that when she is hurt, by persecutions, then she winneth, and ouercommeth, when she is reprehended, by heretickes, then is she perceaued, that is to say, when she is misconceaued, she maketh her selfe in her doctrine to be better vnderstood, by declaration of matters called into question, when she is forsaken (eyther by rebellious children, that go out from her, or by Gods permission exercising her by tribulation, then doth she obtaine the victory, and gloriously triumph. So as here you see, that they spake not only of the Church of their time, but of all other ensuing ages that it cannot perish or be corrupted. And with these agree *S. Ambrose*, saying: *Hac ergo nauis Ecclesia est, qua si quotidie saeculum istud tamquam aliquod pelagus sortitur infestum, numquam eliditur ad saxum, numquam mergitur ad profundum*. So speaketh *S. Ambrose* in his booke intituled *de Salomone*, the 4. chapter, that is to say. This ship therefore of the Apostles, that was tossed vpon the seas of this world as the true Church of Christ, which albeit it do dayly find, and feele the world to be troublesome vnto it, as a certaine tempestuous, and stormy sea, yet doth it neuer dash and split in peeces, by striking against any rock, nor yet is it euer dryuen and drowned to the bottome. All which priuiledges could
not

The invincible strength of the Church.

not be verified of the said Church, if it were possible, that the spouse of Christ could become an harlot, or fall away from Christ, by intertayning any damnable error, or hereby.

24. And as *S. Ambrose*, so speaketh *S. Hierome* in his commentary vpon the fourth chapter of *Isay*: his wordes be these: *Super petram fundatur Ecclesia, nulla tempestate concutitur, nullo turbine venisq; subuertitur.* The Church being founded vpon a rock, is thuiered with no tempest, is ouerwhelmed and ouerthrowne by no fury, & violence of windes whatsoeuer. And the same holy Father in another place putting a reall distinction betwixt the Synagogue of the Iewes, & the Christian Church, but especially betwixt the promises of God made vnto both, assumeth the speech of Christ, and speaketh to the Iewes in the person of our Sauour;

Matth. 23. Linquetur domus vestra deserta: your house, your Church, your Synagogue shalbe left desolate, and empty vnto you. But as for the Christian Church (sayth he) aeternam habebit possessionem, for that Christ promised vnto his disciples, be- hold I will be with you, or as other Readings haue it, I am with you to the consummation of the world. And the same speeches are reassumed, and reiterated by him in his Commentaries vpon the ninth of the Prophet *Amos*, and vpon the 28. of the Gospell of *S. Matthew*.

25. And here I might tyre out both the reader, and my selfe also, with alleadging the vnanime consent of all the ancient Fathers, to proue, that the visible Catholicke Church of their dayes could neuer perish, Apostatate, or fall away from Christ to the end of the world, in regard of Christ his promise made vnto it, and yet the contrary hereticall tenent is a common receaued doctrine in the Protestants schooles in this last, & worst age of the world. For do not the Protestants, *pro aris, & focis*, as though it were a matter of the life or death of their Religion (as in very deed it is no lesse) stify & peremptorily defend that the visible Church that held these foure generall Coun-
cells

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cells which are admitted by his Mat^{ie} and the Church and Parliament of England, and fourteene other no lesse Generall, from that of *Chalcedon* to the last of *Trent*: this Church, say I, descending by succession of Christian people, and by lawfull and Ecclesiasticall ordination of Prelates, Pastours, and Bishops for gouernment of the same, hath after the aforesaid Councell of *Chalcedon*, by little & little (say the Protestants) Apostated from Christ, and his true doctrine, and hath left their roome and place for Protestants to enter and supply their defects. And this is iust like the allegations and pretences of the *Donatists* in *S. Augustines* time. And no marueile that Protestants and *Donatists* thus conspire against the true Church, for surely the right of the *Donatists* is as good to lay clayme therunto, as the interest of the Protestants, for ought that I can see to the contrary. And let this suffice for my first Consideration.

The second Consideration.

MY second Consideration concerning this present subiect of the foure first Generall Councils receaued by the Protestants lay Parliament, as is already premised, shalbe this; that for as much as this Ecclesiasticall deuise, and inuention of calling generall Councils, and this spirituall authority in erecting this great consistory and supreme tribunall of the Church, for the deciding, and determining of all doubts, and controuersies that may possibly arise therein, eyther by the friendes, or rather enemies of the Church, must be presumed to haue come peculiarly, and proceeded originally from the holy Ghost: partly for that the first forme, origen, and practice thereof was prescribed by the Apostles themselves, as you shall read *Act. 15.* according to that which we haue formerly noted,

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Why Protestants do not, nor can remedy their diuisions by any Generall or Nationall Council.

and partly, and especially in regard of the infallible assistance of the sayd holy Ghost, that cuer-blessed and neuer erring spirit of truth, testified by the wordes of high, and soueraigne commaunding authority, vsed by the Apostles in that first Councells decree: *uisum est Spiritui sancto, & nobis*: it seemeth good to the holy Ghost, and vs: why (I say) this being so, haue the Protestants in our dayes (hauing now almost had a full age, since their defection from Catholicke Roman Religion) neuer as yet called a generall Councell amōgst themselues, to reparaire their owne breaches, reconcile their owne enmities, determine and decide their owne controuersies, which (as before I haue shewed) are both many and waighthy, implacable, and irreconciliable? Truly it seemeth vnto me, that if they had bene of the same spirit, with the ancient Apostolicke Church, that gathered these foure first generall Councells, to hould all in one vnion and communion; nay if they had not bene led, or rather misled with a contrary spirit of schisme, heresy and diuision, they would haue troden in the steppes of these ancient Fathers, and haue imitated them in applying the soueraigne remedies of generall Councells for curing the woundes of their owne home-bred diuisions, and damnable dissentions: at leastwise they would, without faile, in a whole age haue called some one, forasmuch as the ancient Church gathered, and assembled foure within the compasse of one age, and an halfe: and the Protestant Princes, and people do bound, and border nearer together, then did the Christians in former tymes, which were in manner dispersed here and there, farre and neere, ouer the whole face of the earth.

27. If reply be made, that then there was but one Emperour to afford his Imperiall consent for the assembling of the Synod, & now since the diuision of the Empyre into many Dukedomes, Princedomes, Kingdomes, and free States, there be many particuler Princes, whose wills, and iudgements can more hardly be agreed, whose assents are with

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with greater difficulty to be required, and obtained: I answer, this euasion is but a meere collusion, and therefore must not be suffered to passe without due reprehension. For since the foresaid diuision of the Christian world into seuerall Kingdomes and States, many generall Councils haue bene called, and gathered amongst Catholickes, as before hath bene shewed, yea, and that in the middelt of tumults, vproares, and garboyles in the temporall estates of the Christian world; and this a man of common sense, & reason may comprehend, & imagin to haue byn a greater let, and impediment vnto the gathering of Generall Councils, then any incombrance, and inconuenience that the Protestants surmise or pretend. But the truth is, herefy, and schisme originally grounded vpon proper election, priuate inuention, stubborne selfwill, and proud conceipted iudgement, togeather with obstinacy against the Churches authority: this, I say, can neuer abide that exact discussion which a generall Councell doth require. For how can the Protestants thus deuided as they are, and knowing the weakenes of their owne cause, indure parly and treaty, either with the Catholicks, whome they accompt aduersaries, or among themselues with their owne Sectaries?

Protestants
can abide
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28. Not with Catholicks, as may be seene by the examples of ancient hereticks, condēned in these 4. first Generall Councils, to wit, the *Arians* in the first, the *Macedonians* in the second, the *Nestorians* in the third, and the *Eutichians* in the fourth, who fled what they could those Councils, appealing only to Scriptures, whereof there is one notable example amongst many others in the last of these foure Councils, I meane that of *Chalcedon*, wherein the *Archimandrite*, and Archereticke *Eutiches* being sent vnto, with Notaries from this graue and learned Councell, to yield an accompt to the Councell of his hereticall opinion, held of one only nature in Christ after his Incarnation, he first bethought him of this euasion, to say that

he would agree, and subscribe to the expositions of the Fathers that had sate in the *Nicen* Councell, and that of *Ephesus*: but this was but meere collusion, for thereby he only meant most craftily, and heretically to euade, and fly both the other two Councells of *Constantinople*, that had already dealt against him, and condemned him, as also this of *Chalcedon* that was now gathered against him, to heare his cause, and to be his Iudge.

*Vide Conc.
Calced. act.
3. p. 163. edit.
Vinet.*

29. But yet secondly, for feare least he might yield also to farre in this, he added presently an exception, saying: *Si verè aliquid contingat eos in aliquibus dictis, aut falsis, aut errasse, hoc neq; se velle reprehendere, neq; subscribere: solas autem Scripturas scrutari tamquam firmiores sanctorum Patrum expositionibus.* If notwithstanding it had happened, that the sayd Fathers of the *Nicen* and *Ephesine* Councells had bene deceiued, and erred in any of their sayings, then would he neither reprehend the same for modesties sake, nor yet subscribe therunto: but that he for his part would attend himselfe wholly vnto the Scriptures alone, as being more firme, and sure, then the expositions of any Fathers whatsoeuer. And is not this spoken like a Protestant?

The tergiversation of the heretick Eutiches fully representing the Protestants

30. Thirdly, when he had repeated, and vrged againe his blasphemous heresy of one only nature in Christ, in presence of those graue and reuerend Prelates, that were sent by the whole Synod to take his confessiõ; and further when he had read vnto them a booke compiled Apologetically for defence of the same heresy, he then tould them openly, and plainly, that this was his faith, according vnto the Scriptures, and as for the other (to wit the Catholicke assertion) that Christ consisted of two natures, diuine, and humane, vnited in one person, he sayd flatly, *Neque se didicisse in expositionibus sanctorum Patrum, neq; subscribere velle, si contingerit ab aliquo ei tale aliquid legi: quia diuina Scriptura meliores sunt Patrum doctrinis.* That he had neither learned any such assertion in the expositions of the holy Fathers (he meaneth the blessed Fathers of the *Nicene* and

Ephesine

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Ephesine Councells) nor yet would he, for his part, admit, and embrace it, if any such thing should happen to be read vnto him out of their writings: and his reason was that, which is so comonly vrged by Protestants, for that the diuine Scriptures are better thē the doctrines of all Fathers: the which though it be true in it self, yet was his meaning to deceaue therby, as you see, thinking by this fayre glosse & goodly pretence of Scripture to haue auoyded, and escaped the tribunall, and censure of the Catholicke Church in that tyme: but the Councell condemned his opinion, and person, notwithstanding his shifting euasions to the contrary.

31. And truly, the very Consideration of this particular (I meane the conformity of spirits in this ouid heretick and diuers of the new Protestants that cry out with full, and open mouth to haue all things in Generall Councells tryed by Scriptures alone) left in me a very great impression: and the matter it selfe seemed vnto me very considerable, and worthy of all diligent attention. For I particularly reflected vpon that sentence of *Caluin*, wherein in my poore iudgement, and opinion, I rightly compared the two Arch-hereticks together: and whether I wronge *Caluin*, let his owne wordes witnes, and his best fauorites, and sectaries defend their maister from speaking like an hereticke, I meane like *Eutiches*. *Nulla* (saith he) *nos Conciliorum, Patrum, Episcoporum nomina impedere debent, quo minus omnes omnium spirituum ad diuini verbi regulam exigamus, & verbo Domini examinemus, num ex Deo sunt.* VVe are not to passe for Councells, Fathers, Bishops, it is not in naming of all or any one of them can barre vs from examining all kynd of spirits, according vnto the squared rule of Gods word, and we may call them vnto accompt, & sift them by the word of the Lord, whether they are of God, or no. So far he.

Lib. 4. Inst.
cap. 9. §. 12.

32. And here also I remēbred that I had seene the conditions required by the Protestants of *Germany*, when as they were inuited to come vnto the Councell of *Trent*, at

the very first gathering thereof: and the said conditions were published in a leuerall booke which did beare this Inscription, *Causa cur Electores Principes &c.* The causes why the Electors Princes, and others addicted to the Cōfession of *Augusta*, do not come to the Councell of *Trent*.

Vide resp. Gaspar. Villapadi ad has causas.

For iustifying of which causes eight conditions are required by them to be obserued in that Councell, whereof the fourth is, That the decisions be made in all Controuersies only out of Scriptures, and not out of Ecclesiasticall Canons, or traditions: the first is, That decisions be againe made, not according to the plurality of voyces, or suffrages, but according vnto the norme, and rule of Gods word. But what this norme, or rule is, they expound not, but do leaue it, as they found it still to be contended about.

Protestants shifts to auoid coming to Councells.

VVherunto if we adioyne two other conditions of theirs, which are the last, to wit, that the Protestant Mynisters may giue voyces equally with Bishops, in deciding of all questions, & that if they should not be able to defend their cause, yet not only their persons should be secure, but their cause also not to be condēned for heresy. These I say, if we add as the later vnto the former, we shall plainly discern that they had not so much as the least thought to stand vnto that Councell at all, but to their owne heads: and by these their owne vnreasonable conditions, and vnconscionable, to make their controuersies and heresies endlesse, and indeterminable. For if euery man, or at least euery Minister hath authority to determine out of Gods word, whē will there be an end?

33. And here you see the small, or rather no hope that is of agreement betwixt Protestants, and Catholicks by way of Generall Councells, and that the Protestants reseruing themselues only to Scriptures for the decision of matters, and not admitting generall Councells, and Fathers to be vmpiring iudges of the sense, & meaning thereof, they tread first into the steppes, and rake into the sacrilegious ashes of all former ancient condemned hereticks, euen for this very poynt condemned by the Church in

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Vpon 4. heads of triall set down by his Ma^{tie}. 175 Chap 4.

many of her generall Councells: and secondly by such conditions they make themselves sure, and secure from being condemned in such sort, as that they will yeald thereunto. And the selfe same fundamentall reason, or rather desperate refuge, and euasion of theirs, in prophaning and abusing this sacred Sanctuary of Scripture by their prophane spirits, and vnhalloved glosses, houldeth also for their neuer agreeing amongst themselves, by Meetings, Conferences, Colloquies, Disputations, Synods or Councells: for that the *Lutherans* and *Sacramentaries*, whether *Zuinglians* or *Caluinists* (for of these two only I meane to speake at this time) standing vpon this resolute principle on all handes, that nothing is to be determined but by Scripture, and then ech one interpreting that Scripture differēly from the other, and acknowledging no iudge on neither party, how is it possible, that they should euer come to any end or determination?

34. And this will evidently appeare if we cast our eyes vpon those Conuenticles, Meetings, Conferēces, Synods, Councels & Colloquies held betwixt these reforming brethren for the space of threescore years togeather, to wit, frō the year 1530. vnto the year 1590. which are set forth *Stan. Refc.* by *Stanislaus Rescius* Embassadour vnto the King of Polonia at *l. 1. de A-* Naples vpon the year 1596. & which doe amoūt to aboue *theism. &c* threescore Synods, Councels & Meetings, held at *Smalcaldium*, *Frankesford*, *Constance*, *Tygre*, *VVittemberge*, *Berna*, *Ratisbone*, *Spire*, *Norimberge*, *Lipsia*, *VVormes*, *Luneburge*, *Maulnbourne*, *Petritonia*, *Varadine*, *Gratz*, *Brunswicke*, *Dresda*, *Alba Iulia*, *Cracovia*, and diuers other places: all these and many more, if we looke into with an indifferenteye, we shall euer find that they were so farre from concluding any peace in religion, or reconciling of theyr Controuersies by these Synodes, and Councells, as that they departed farre greater enemies, and more disagreeing in their opinions, then when they first met: witnes their departure at one meeting of theirs aboue mentioned; when they would neyther

The Protestants disagree in their meetings.

*Tertul. de
praescript.
Aug. l. 3.
cont. epist.
Parmen. c.
4. & ser. 11
de verb. Do
mini &c.*

ther giue nor take *dextras fraternitatis*, nor *dextras humanitatis*, fellowship of fraternity, nor fellowship of humanity, which is a token that they haue not the spirit of vniō, nor any meanes left them to come vnto it; and consequently, that the example, and president of these first foure generall Councells, that determined with authority and vniforme iudgement the controuersies of their times ouer all the world, do preiudice all together, and condemne the Protestants of our age, and doe conuince, that they are not of their spirit, or religion: and that neyther Generall, Nationall, Prouinciall, or particuler Councells, Synods, or Meetinges can bring themselves to any concord, or agreement together, especially diuision, and dissention being a note (as it is ascribed by all ancient Fathers) peculiar vnto heretickes, that they were alwaies irreconcilable, and deuided amongst themselves. And this was the effect of my second consideration.

The third Consideration.

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MY third Consideration was, that by reading these Councells, I did not only find a complete Hierarchy, and Ecclesiasticall regiment of the Catholicke Church to be obserued in those former anciēt tymes, consisting of Bishops, Archbishops, Patriarches, and Prelates gouerning the laid Church, conformeto that of the Catholickes of our dayes, and wholly different from the Protestants Churches, which they call reformed (though in my iudgment they may more truely be called deformed in that they haue taken away all such Hierarchy of Bishops, except only a small glimpse thereof referued in England for a shew:) but in many other particuler points also I plainly perceaued their senses, opinions, and iudgments to be far dissonant from these of our Protestants, whether

we

we regard their practice for conuerſation, and reformation of our manners, or reſpect their doctrine for inſtruction, and information of our iudgements, whereof God aſſiſting, I ſhall lay forth ſome few briefe, and punctuall obſeruations, purpoſely pretermittin infinite others that may be gathered out of the foreſaid foure generall Councils.

36. In the firſt of the foure, I meane *Nicen*, and the 3. Canon therof, theſe words repreſented themſelues vnto my view: *Omnibus modis interdixit Sancta Synodus, vt neq; Epifcopo, neq; Presbytero, neq; Diacono, neq; vlli Clericorum omnino licere habere ſecum mulierem extraneam, niſi ſortem mater, aut ſoror, aut auia, aut amita, vel matertera ſit: in his namq; perſonis, & harum ſimilibus omnis qua ex mulieribus eſt ſuſpicio declinatur: qui aliter præter hæc agit, periclitetur de Clero ſuo.* The holy Synod doth forbid by all meanes, and determineth it to be vnlawfull for any Biſhop, Prieſt, Deacon, or any other of the Cleargy to haue any externe woman with them, except perhaps it be their mother, ſiſter, grandmother, or aunt by father, or mothers ſide: for in theſe all ſuſpition that may ariſe about dwelling with women is declyned: and he that ſhall do contrary to this, ſhall leeſe his Cleargy. Thus that firſt, and famous Council decreed, ratified, and enacted for the Angelicall continency of the Cleargy in thoſe dayes].

37. And that the true meaning of this holy Council is according to the playne purport of the wordes as they are ſet downe in the Canon, to wit, that Clergy men could not marry after they were of the Clergy at leaſt, nor yet uſe their wiues that they had married before, it ſeemeth more then euident by the playne words of the Council: for if it had bene lawfull to haue had a wyfe in the houſe, the Council would not haue omitted the ſame, but would firſt of all other haue excepted the wiſe, when it nameth mother, ſiſter, aunt, and grandmother.

58. Beſides this, the Prouinciall Council of *Neocaſarea*, that was held not aboue ſome foure or fyue yeares before

Conc. Neo-
cas. can. 1.
an. 316.

The De-
cree of the
Councell of
Nice &
Neocaesa-
rea a-
gainst the
marriage
of Priests.

Ann. 711.

Basil. epist.
1. ad Am-
phi. c. 3. E-
piphani. hæ-
res. 59.

The an-
swere vn-
to Caluins
objection
about
Paphnu-
tius.

fore this *Nicen* Councell (and of which Councell some of the same Bishops also sate in the said Councell of *Nice*) decreth the matter in the very first Canon, in these words, which are extant in three different translations. *Presbyter si vxorem duxerit, ordine suo moneatur: si autem fornicatus fuerit, aut adulterium commiserit, penitus extrudatur, & ad penitentiam deducatur.* If a Priest do marry a wife, let him be remoued from his order of Priesthood, and if he commit adultery or fornication, let him be vtterly thrust out and brought to pennance. And this Canon was confirmed afterwarde againe, in the sixt generall Councell at *Constantinople*, commonly called in *Trullo*, almost foure hundred yeares after that of *Nice*, and in the meane space betweene those two generall Councells, there ensued diuers other Prouinciall, or Nationall that confirmed the same, as that of *Eliberie*, Anno Dom. 325. Can. 33. *Arelatense* the second, Cap. 2. and 3. *Carthaginense* the third, Anno 397. wherein *S. augusline* was present and subscribed Cap. 17. And *Carthaginense* the fifth Anno 400. c. 3. *Andegauense* (as *Baronius* recordeth) Anno 453. *Toletan* the second, Cap. 3. Anno 531. and many others, all comonly founding themselues (as diuers ancient Fathers *S. Basil*, *Epiphanius*, and many others do) vpon this Canon of the *Nicen* Councell, which yet as I thinke, our Bishops, and Ministers of England will not accept of. For I am certaine their practise of wiuing is contrary to this Canon of *Nyce*, notwithstanding their outward shew, and pretence of admitting these foure first Councells.

39. And albeit I know they haue here a certaine shift taught them by *M. Caluin* out of the speech of *Paphnutius*, who stood vp in the Councell of *Nyce* against a decree, that the said Councell would haue made against the vse of wiues in the Cleargy that had bene married before they were Cleargy men: yet doth this help them very little. For first *Paphnutius* only meant that Cleargy men should not be barred from the company of their wiues which they had taken vnto them before they were of the Clear-

gy, but he doth not grant that they should take wiues after they were made Cleargy mē, nay that, with the whole Councell he forbiddeth, and condemneth; but the English Church permitteth marrying also after they be Cleargymen. Thus you see, supposing this a true story of Paphnutius, it rather maketh against them, then for them. But Bellarmine doth proue by most euident arguments, and reasons, and namely by the authorities of Epiphanius, S. Hierome, Rufinus, and diuers others, that the narration of Socrates, and Zozomenus in this poynt of Paphnutius (as in many other stories that they recount) is not true.

40. Another place I noted out of the 14. Canon of the said Councell of Nyce, whose words are these. *Pervenit ad sanctam Synodum, quod in nonnullis locis & Ciuitatibus Diaconi dant Presbyteris Eucharistiam, quod neq; Canon neq; consuetudo tradidit, ut qui offerendi potestatem non habent, ipsi qui offerunt, dent Corpus Christi.* It is come vnto the knowledg of this holy Synod, that in diuers places, and Cittyes, Deacons do giue the Eucharist vnto Priests, which neyther the Canon of the Church, nor custome hath deliuered, that those that haue not power to offer (Sacrifice) should giue the body of Christ to those that do offer the same. In which wordes though they be but few, yet sundry waighty thinges are signified, which make directly against the Protestants, and Protestant Religion. As first that the Eucharist was reserved in those dayes for the present vses of such as should haue need, when there was no Priest to say masse, and in such like necessities of the Church, Deacons that had authority to administer the said Sacramēt to others, & might do it lawfully, did presume also to do it vnto Priests, as when they were sick, and vpon such other like occasiōs: and this they could not haue done, except the Eucharist were kept, and reserved: forasmuch as here it is expressly said, that they could not offer, or say Masse.

Another Canon of the Councel of Nice about the Reall Presence.

41. Secondly we may see here how much is ascribed vnto the Canon, and Ecclesiasticall custome; in so much

as the whole Councell doth argue negatiuely thereof, for so much as neither Canon nor custome hath deliuered this vse of the Deacon, therefore it was an abuse: how much more would they haue argued affirmatiuely from the authority of Ecclesiasticall Canon, and custome, had there bene any to the contrary?

42. Thirdly the Eucharist is here called *Corpus Christi*, the body of Christ: it is insinuated also, that it is a true, and reall sacrifice, in that it is said, that the Priest hath *potestatem offerendi*, power of offering the same, and the deacons haue not, which cannot stand with the Protestants opiniõ of a spirituall, and metaphoricall Sacrifice of thanks giuing only: for certainly this kind of sacrifice Deacons may offer as well as Priests, and consequently this Canon also seemeth nothing to agree with the doctrine of our English communion: as neyther doe many others, which to auoid prolixity I willingly ouer passe.

43. Out of the second Councell, to wit the first of Constantinople held vnder Pope Damasus in S. Hieromes tyme, I saw many thinges most worthy of due obseruation: but those wordes of the seauenth Canon concerning the receyuing of repentant hereticks into the Church I reflected vpon with some diligence, as shewing the Churches manner of proceeding in those dayes. *Arianos quidẽ, et Macedonianos &c. recipimus, dantes libellos, et omnem haresim anathematizantes, quæ non sunt, vt Sancta Dei Catholica, & Apostolica Ecclesia, &c.* We do receaue (sayth the Canon) such as haue byn Arians, Macedonians, Sabatians, Nouatians, and the like, when they offer & giue vp vnto vs the Supplications, accursing therein all heresy which doth not belicue as the holy Catholicke, and Apostolike Church of God doth: and we receaue the signed, and annoynted first with holy chrisme, both in their foreheades, their eyes, their noses, their mouthes, and their eares, & when we signe them we do say *signaculum domini Spiritus sancti*, this is the signe of the gift of the holy Ghost &c. All these (I say) that desire to be admitted vnto the

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the true sayth, we do receaue them, as *Grecians &c.* And in the first day we make them Christians, the second day Catechumenes, and then thirdly we do exorcize, and adiure them, *ter simul in faciem eorum, & aures insufflando*, breathing three times, one after another on their face, and eares, and so we catechize, consecrate, and cure them, ordaining that they liue a great while in our Churches and heare the Scriptures, and then we do baptize them. So enacteth that ancient Canon concluded by an hundred and fifty Bishops. And now whether this antiquity be more obserued, or better resembled by the Protestant, or Roman Church, I leaue the poynt to euery man to consider of; for intending breuity, I meane not to prosecute matters at large, but only to poynt at these two thinges by the way, that may shew conformity, or difformity betwene that Ancient Church, and the Protestant, or Catholick Roman Church at this day.

A Canon of the second Councell making against Protestants.

44. Out of the third Councell held at *Ephesus* in the year of our Lord God 428. sundry waighty poyntes occurred, and represented themselues worthy of obseruation, albeit all of them be ouer long here to be recited. And first I remembred the manner of proceeding, and condemning of *Nestorius* the Arch-hereticke, as it is most saythfully recorded by *Vincentius Lyrinensis* in the very beginning of the second part of his *Commonitorium* the 42. chapter: and it is laid downe by him (who liued in the very tyme of the Councell, and for ought we know might be present therat) in this manner. This Councell of *Ephesus* discussing and reasoning touching the establishing of some rule of sayth, least any prophane nouelty, like to the *Armenian* treachery might creep into this Councell, all the Catholicke Bishops and Priestes thirher assembled (which were almost 200.) concluded, and agreed vpon this, as best, and most Catholick, to wit, that the opinions, and iudgements of the holy Fathers should be brought forth before the Councell, such Fathers, as had bene either Martyrs, or Confessors,

Vincētius Lyrinēsis his relation of the Councell of *Ephesus*.

“ or at least constant Catholicke Priests, and according vnto
 “ their ioynt consent, and vnamyne decree, the poynt then
 “ controuerted betwixt *Nestorius*, and *S. Cyril*, should be deci-
 “ ded, and finally determined. This was the rule, and Ca-
 “ non of sayth first enacted; and according vnto this *Nestorius*
 “ as contrary to Catholicke verity was condemned for an
 “ Hereticke, and blessed *S. Cyril* was iudged consonant vn-
 “ to antiquity. So *Vincentius*. And now will the Church of
 England that maketh shew of receauing this Councell
 stand to this rule, and Canon of sayth, about the exami-
 ning of doctrine by the Fathers enacted, and put in pra-
 ctice by this Councell against *Nestorius*? And will they sub-
 mit all their iudgements vnto the assembly of Fathers, as
 this Councell did?

45. My second obseruation out of this Councell was
 this, that when great ityrries, and troubles were expected
 by the pious, and religious Emperours *Theodosius* and *Va-*
lentinianus, by reason of the great concourse of people of
 all sortes vnto that place, especially many fauourites of
Nestorius the Archbishop of *Constantinople*, against whom this
 Councell was gathered, it seemed necessary vnto the
 said Emperours to send thither an Earle of their Court
 named *Candidianus*, who should represent their persons,
 for seeing peace, and good order kept: but yet with
 expresse protestation, that it belonged not vnto them,

Cōc. Ephef.
 tom. i. cap.
 22. in epist.
 Imperat.

nor any other secular man to haue any dealing in Ecclesi-
 asticall causes in that Councell. And this was the thing
 which I obserued which now followeth. *Candidianum*
 (say they) *praclarissimum religiosorum domesticorum Comitum ad*
sacram vestram Synodum abire iussimus, sed ea lege & conditione vt
cum quaestionibus & controuersijs, qua circa fidei dogmata incidunt,
nihil quicquam commune habeat. Nefas est enim qui sanctissimorum
Episcoporum numero, & catalogo adscriptus non est, illum Ecclesiasti-
cis negotijs, & consultationibus sese immiscere. We haue comman-
 ded the most honorable Count *Candidian*, one of our religi-
 ous family, to goe vnto your holy Synod, but with this
 charge

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charge, and condition, that he haue nothing at all to doe ^{Secular} with any questions of controuersies, that fall out about men may matters of faith, for that it is not lawfull for him that is not med- not a Bishop to meddle with Ecclesiasticall affaires or con- dle in Ec- sultations. So those two Emperours: which conuinceth clesiasticall sufficiently that they held not themselves for heades of the consulta- Church, nor iudges in Ecclesiasticall matters, but inferiour tions. vnto Bishops in that behalfe. And will the Church of England admitting this Councell, admit this also?

46. But now as on the one side the religious Empe- rours disclaymed from this Ecclesiasticall authority ouer the Councell: so I find that *Celestinus* then Bishop of *Rome* did acknowledge the same to appertaine vnto him: and it was by the whole Councell, without eyther opposition, or contradiction graunted vnto him. For first he being not able to be present himselfe, he designed and deputed *S. Cyril* Archbishop of *Alexandria* to be his substitute, as appeareth by his owne letter, read, and approued in the Councell: his wordes are these: *Quam ob rem nostra Sedis au-* ^{Cōc. Ephes.} *ditoritate ascita, nostraq; vice & loco, cum potestate vsus eiusmodi non* ^{tom. 1. c. 16.} *absq; exquisita seueritate sententiam exequeris &c.* Wherefore you » taking the authority of our Sea vpon you, and vsing our » roome, and place with the power therto belonging, shall » execute with punctuall seuerity the sentence giuen against » *Nestorius*, to wit, of excommunication, and deposition. » And that if he do not reuoke his heresy, within ten dayes » after this our admonition giuen vnto him, that you pre- » sently provide the Church of *Constantinople* of another Bi- » shop, and let him know, that he is by all manner of wayes » cut of from our body. So he. »

47. Thus wrote Pope *Celestinus* from *Rome* where he had held a particuler Councell, and condemned the here- sy of *Nestorius* in the West, before the Councell of *Ephesus* was gathered in the East: in which Councell of *Ephesus* he not being able to be present, as is afore said, designed his authority to *S. Cyril*, as well for presiding in the same Councell

Councell, as also for executing the sentence of condemnation : which proceedings of *Celestinus* are recounted afterwards againe by the said Councell, and approued in a generall letter which the whole Councell wrote vnto the two Emperours, which beginneth, *Vestram, Christianissimi Reges &c.*

Conc. Eph.
17. 2. c. 17

48. But this is confirmed yet further, for that the said holy Father *Celestinus* lent from *Rome* three other Legates, to ioyne with *S. Cyril* in that legation for the presidence of the Councell, whereof two were Bishops, *Proiectus*, and *Archadius*, the third a Priest only, called *Philip*, who alwaies being admitted for Legates in the Councell, did firme, & subcribe their names after *S. Cyril* before the other Patriarches of *Hierusalem*, and the rest: yea when the two Bishop-Legates were absent from the Councell vpon any occasion, this *Philip*, though but a Priest, did subscribe next after *S. Cyril*, as may appeare in the Councell it selfe, *Tomo 2. cap. 23.* And morcouer at his first comming and appearance in the Councell, he vsed this speach: *Gratias agimus Sancta venerandaq; huic Synodo, quod literis Celestini Sanctissimi, Beatissimiq; Papa vobis recitatis, sancta Ecclesia membra, sanctis vestris vocibus p̄s̄q; praconijs sancto vestro Capiti vos exhibueritis. Non enim ignara est vestra Beatitudo totius fidei, ceterorumq; omnium Apostolorum Caput beatum Petrum Apostolum extitisse &c.* We yeaeld thanks vnto this holy and venerable Synod, that vpon the reading of the letters of our most holy, and most blessed Pope *Celestine*, you haue exhibited and shewed your selues by your holy applause, and prayses as holy members of the Church vnder your holy head. For your Beatitude is not ignorant that *S. Peter* was head of the whole Christian fayth, and of all the rest of the Apostles &c. This, & much more spake he to this effect (which I pretermit for breuities sake) in the assembly of all these great Bishops, that were present: and yet not one of all those zealous and learned Bishops opposed himselfe against his vsurped Supremacy (as the hereticks slaunder it:) a poynt very considerable

The Supremacy of the Pope of Rome confirmed by the councell of Ephesus.

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derable, and remarkable in my opinion, and farre different from the groundes of Protestant religion.

49. Out of the 4. Councell gathered at Chalcedon vnder the authority of Pope Leo the first, surnamed the Great (a man of singular holines, wonderfull learning, famous for miracles, renowned through the whol Christiā world) about this Councell, I say I might produce many things of great ponderation, especially about the sayd Supremacy of the Sea of Rome, professed, chalenged, and practized most euidently, as may appeare in that Councell. For first *Lucentius* Legate, and one of the three sent from *S. Leo* in that Councell, vitered freely these wordes: *Iudicij sui ipsum (nempe Dioscorum) necesse est reddere rationem: quia cum nec personam iudicandi haberet, subrepsit, & Synodum ausus est facere sine auctoritate Sedis Apostolica, quod ritē numquam factum est, nec licuit. Dioscorus multo necesse render an accompt of his iudgment, because when he was not personally inuested with any lawfull power of iudging and vmpiring, he crept and stole in, & durst gather a Synod without authority of the Sea Apostolicke, which was neuer rightly, nor could be lawfully done.*

The Cōū:
cell of
Chalcedō.

Cōc. Calē
act. 1.

50. And *Paschasius* another Legate, in the same Councell, addeth: *Scd de his, esse regulas Ecclesiasticas, & Patrum in-* *Ibidem*
scriptura: But of these things (he meaneth the Supremacy of the Bishop of Rome) there are Ecclesiasticall Canons, and decrees of Fathers. So farre he.

51. Secondly I obserued, that euery where almost throughout this Cōūcell, Pope Leo is there stiled, *Vniuersalis* *Act. 2. in*
libel. Theo-
Episcopus, et Patriarcha Magne Romę; vniuersall Bishop, & Patri-
dor. Ischir-
arch of the great city of Rome. Also he is called Vniuersalis
Sophō. &c
Ecclesie Episcop^o, Bishop of the vniuersal Church. And againe
ibid. in sub
script. cōr.
in the same third action, it is said to one of Pope Leo his Le-
Dioscoru
gats: Nūc vestra Sanctitas primatū tenet Sāctissimi Leonis &c. Now
your Holines hath the Primacy of most holy Leo: and yet
again, *Petimus Vestram Sanctitatem, qui habes, magis autem qui*
habetis locum sanctissimi Papę Leonis promulgare in eum & regulę in-

Conc. Calc.
act. 3. tom.
2 p. 252. e-
dit. Venet.

sitam contra eum proferre sententiam. We do request your Ho-
lines, which haue (or rather who haue, for they were
three Legates, to wit, *Paschasius*, *Lucentius* and *Calius Boni-
facius*) that you will in the place of most holy Pope *Leo* pro-
mulgate against him, and pronounce the sentence, that
is contayned in the Canons. And afterwards when they
came to subscribe against *Dioscorus*, for his condemnation,
first of all the foresad three Legates of *S. Leo* do subscribe
in these wordes: *Paschasius Episcopus Ecclesia Lylibetana vice Bea-
tissimi atq; Apostolici vniuersalis Ecclesia Pape vrbis Roma Leonis san-
ctae Synodo praesidens in Dioscori damnationem consensu vniuersalis Con-
cily subscripsi*. I *Paschasius* Bishop of *Lylibaum* (in *Sicilia*) in
the behalfe or steed of the most blessed, and Apostolicall
Pope of the vniuersall Church, and Citty of *Rome* Pope
Leo, presiding ouer this holy Synod, haue subscribed, by
consent of the vniuersall Coucell to the condemnation of
Dioscorus. So he. And after him subscribed immediatly
the other two Roman Legates: and then againe the Pa-
triarches of *Constantinople*, *Antioch*, and the rest, and the
same is repeated, and obserued in many other places, as
particularly in the 4. and sixt actions, where the Bishops
names, and Bishops are recorded, being aboue six hundred,
as hath bene said: my conclusion of all is this: and will
the Protestants allow this for sound doctrine, when they
take vpon them to receaue this Councell with the rest?

52. But besides this poynt of the Supremacy of the Bi-
shop of *Rome* in this Councell, I fell vpon sundry other
things, that inforced me to reflect vpon them, as namely
in the Canons themselues. The 16. Canon hath these
words: *Virginem qua se Domino Deo dedicauit, similiter & Mona-
chos, non licere matrimonio coniungi. Si autem hoc fecisse inueniri fuerint
sint excommunicati &c.* It is not lawfull for a virgin that hath
dedicated herselfe to God, as neyther for Monkes to marry.
And if by chance they should be found to haue done so, let
the be excommunicated. And is this currant doctrine in
England? Or is this receaued together with the Coucell.

Marriage
of Monks
and Nuns
forbidden
by this
Councell.

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53. Another poynt, that I cast my eyes, and bent my mind somewhat seriously vpon, was the 24. Canon of the same foresaid Councell: and it lieth thus: *Quæ semel voluntate Episcopi consecrata sunt monasteria, & res ad eas pertinentes seruari ipsius Monasterijs decreuimus, neq; vltius ea posse fieri secularia habitacula: qui verò permiserint hæc fieri, subiaceant his condemnationibus, quæ per Canones constituta sunt.* The monasteryes that are once consecrated by the will of the Bishop, must perpetually remaine monasteryes, and all things belonging to the same, we haue decreed that they be preferred to the vse of the said monasteryes, and that they cannot any more be made seculer habitations: & that they which shall permit such thinges to be done shall vndergo the condemnations that are appoynted to be inflicted according to the Canons. So that Canon. And this seemeth also to me very hard to stand with the Doctrin, and moderne practice of England, where monasteryes are turned into seculer vses, without the feare of the threat heere set downe by the spirit, and authority of this generall Councell, as euery one will confesse. Wherefore here also we must imagine that albeit the Church of England and Parliamēt do admit this Councell; yet will they not easily yeald to obey the commaundement of restoring the Monasticall landes and houses vnto those religious vses againe, wherunto they were instituted: and so it seemeth that they will remaine with the name, and curse of the Councell. Let vs passe ouer to the last head of his Maiesties offer.



THE FIFTH
CHAPTER.
CONCERNING THE
ADMITTANCE, AND AC-
CEPTANCE OF THE ANCIENT
FATHERS, OF

the first five hundred yeares after Christ, which is
the fourth and last head of Triall offered, and
alledged by his Maiesty of
England.



HAVING discoursed at large, of the
three generall heades, to wit, Scrip-
tures, Creedes, Councells, in the three
precedent Chapters; we are now ac-
cording to order, and method, both
offered vnto vs, and accepted of vs, to
treat of the last generall head, in this
subsequent Chapter. And the subiect
we have now in hand, is touching the high esteeme, cre-
dit, and authority, to be given to the ancient Fathers,
vnto which his Ma^{tie} doth appeale in this last place say-
ing thus: *I do reuerence the ancient Fathers, as much, and more*
Prem. p. 35. than

Vpon 4. heads of triall set down by his Ma^{tie}. 189 Chap. 5.

then the Iesuites do : and asmuch as themselves euer craved . For what euer the Fathers of the first foure hundred yeares, did with an vnanimie consent agree vpon , to be belieued , as a necessary poynt of saluation , I cyther will belieue it also , or at least wilbe humbly silent , not taking vpon me to condemne the same . But for euery priuate Father his opinion , it byndes not my conscience , more then Bellarmines , euery one of the Fathers vsually contradicting others . I will therefore in that case , follow S. Augutine his rule in iudging their opinions , as I shall find them agree with the Scriptures : what I find agreeable therunto , I will imbrace : what is otherwise , I will with their reuerence reiect. Aug. l. 2. cont. Cres- con. c. 30.

So the King. And that his Maiesty for his part, hath also a good meaning in this, (as tarreas his education, and instruction can possibly permit) and further, that he is perswaded; that he speaketh, and meaneth like a good Catholicke, and orthodox Christian, I do with all diligence, and due respect of loyall duty vnto his Royall grace indeauour to perswade my selfe.

2. And yet neuertheless, it is more then euident , & apparant , yea obuius vnto the eye of any discreet indifferent , iudicious, and vnderstanding man , that his Excellent Grace hath bene notoriously abused, and very sinisterly , and erroneously informed in sundry passages of this poynt , and mayne head , concerning the reuerence , respect , and authority due to the Fathers of Gods Church and that by such Stratizing , and temporizing Mynisters, that being no longer able to sustaine their weake , & false cause , *quasi ipsissimo suorum pondere* , would deriue the shame, blame, and burden of their now present tottering Religion vpon the person of his Princely Maiesty, ingaging him thus, in their hereticall quarrell, and therefore they suggest from time to time such particulars out of euery generall, as serue rather for their owne sinister respects , then cyther for the prevention of erreur , or decision of truth , or preservation of the honour, and soueraigne reputation of his Princely Person : whence it commeth to passe , that they impresseionate his Princely hart with their owne particu-

A complaint against the Ministers of Englad for misinforming his Maiesty :

ler humorous passions, exagitate his grace with their odious, and malicious calumniationes, bent against the vp-right, and the innocent: in a word, they rather auert his affection from ancient Catholicke verity, and peruert his iudgement, by their erroneous fancy, and late vpstart nouelty then lay forth the plaine, and simple truth vnto his Maiesty, (though they professe themselues to be Ministers of simple truth) eyther in sound substance, or sincere circumstance. And this God willing we shall discouer by many particuler passages in this present busines and poynt of ancient Fathers, that we haue now in hand.

3. And first to proceed in order, and to beginne with the accusation, and imputation laid vpon the Iesuits, for that they are here charged, according to that which hath bene suggested vnto his Maiesty (for I will neuer lay this imputation, and false accusatiō vpon his Princely Person,) that they do not reuerence the authority of the ancient Fathers indeed, not so much, as his Maiesty doth, who saith here, as you haue heard, *That when the Fathers of the first foure hundred yeares do with an vnanime consent agree vpon any thing to be believed, as a necessary poynt of saluation, his Highnes will belieue it also, or at least wilbe humbly silent, and not condemne the same.* But he that will peruse and read ouer the learned, and manifold laborious volumes of the Iesuites, shall find the to go much further in this point, teaching, and constantly alleuering with *Vincentius Lyrinensis*, and with the ioynt agreement of antiquity, that the vnanime consent of Fathers vpon any point, maketh it an infallible truth. *Quod Patres, & Doctores* (saith *Gregorius de Valentia*) *vnanimi consensu circa religionem tradunt, infallibiliter verum est.* VVhatsoeuer the Fathers, and Doctors deliuer with one consent about religion, that is infallibly true. And the same do hold all other Iesuites, which also *Vincentius Lyrinensis* (more then a thousand yeares before them) doth confirme in these wordes. *Hos ergo in Ecclesia Dei diuinitus per tempora, & loca dispensatos, quisquis in sensu Catholici dogmatis vnum aliquid in Christo sentientes*

contem-

V alēt. l. 8.

Ana. c. 3.

Vpon 4. heads of triall set down by his Ma^{tie}. 191 Chap. 5.

contempserit, non hominem contemnit, sed Deum. These therefore (he meaneth the ancient Fathers, and Doctors of the Church) giuen, and granted by God, throughout all ages, and places whosoeuer shall contemne them, agreeing vpon any one point in Christ, in the sense of Catholick Doctrine, he contemneth not man, but God.

4. And this is grounded, and proued (as the said *Valentia* noteth) vpon that discourse of *S. Paul Ephes. 4.* where he sheweth how Christ ascending into heauen, left his Church furnished, and fenced with all kind of necessary furniture for her present instruction, future direction, and perpetuall preservation, as with Apostles, Prophets, Euangelists, Pastors, Doctors, and this vnto the worldes end. And the reason of this is that, which the foresaid Author obserueth out of the Apostle himselfe, *Vt non circumferamur omni vento Doctrinae*, that we should not be carried hither, and thither, and tossed vp and downe with euery blast of Doctrine.

5. And finally he confirmeth the same, by shewing that this great absurdity would otherwayes follow, that if the whole consent of Fathers may erre, then may they induce the whole Church to erre, yea inforce her thereunto, for that the Church is bound to follow, and belieue the vnanime consent of her Pastours, Doctors, Gouvernours, and teachers, and that throughout all ages of the Church.

6. This is the doctrine, which I find amongst the Iesuites, concerning the accompt, and reckoning, that is to be made of the vniforme, and vnanime consent of Fathers. For with *Gregory de Valentia* (as now I haue said) doe agree all the most eminent, and principall writers of that Society, as for example *Doctor Petrus Canisius* in his larger Catechisme, Cap. 11. *Cardinall Bellarmine* in his fourth booke *de verbo Dei*, cap. 9. *Vasquez. tom. 1. in primam part. Disp.*

The opinion of Iesuites about the authority of the Fathers.

12. Cap. 1. *Maldonatus* in 6. Ioan. Tolet vpon the 6. Chapter of *S. Iohn*, and many others, which as I take it is a great deale more then here is granted by Protestants vnto the Fathers;

since

since there is no more yet promised, and professed, then eyther to belieue them, or to be humbly silent, and not condemne them.

7. Further I find, that the Iesuities were neuer so strict with the Fathers, as to reſtraine their credit, and authority, to the first foure, or five hundred yeares only, and consequently, to accept some, & reiect others, and all at their proper pleasure, as the Protestants do; but that they thinke the same spirit of truth, and the same assistance of the holy Ghost descended also to the Fathers of the succeeding ages, and shall do vnto the end of the world.

8. Nor do I find them any where to affirme, that euery one of the Fathers do usually contradict others: Nor yet were they euer of this erroneous, and dangerous opinion, that it is lawfull for ech particuler man to arrogate that liberty, and authority ouer the Fathers, as where he findeth them contrary to the Scriptures, there to belieue them, & where otherwise in his opinion, there with their reuerence to reiect them: for that this would come to the same issue before mentioned, to wit, that euery mans priuate iudgement, should be his owne rule; and then would it consequently follow, that, *quot homines, tot sententia*, we should haue as many cōtrouerties touching the exposition of the Fathers, as we haue already about the interpretation of the Scriptures. And who seeth not, wherunto this secretly tendeth, euen to leaue nothing sound, stable, and certaine in religion, which must be needes at last the ouerthrow of all religion.

9. And now if it be lawfull for euery priuate spirit, and particuler man to iudge, when Fathers do alleadge Scriptures, whether they do alleage them rightly to the purpose, or no, then ariseth another question interminable, whether in all likelihood of reason, it be probable, that that priuate man should vnderstand the Scriptures better then that Father, or ancient Doctor?

A consequence of
great inconvenience.

10. And as for the rule of *S. Augustine* suggested vnto his

Vpon 4. heads of triall set down by his Mat^{ie}. 193 Chap. 5.

his Mat^{ie} by our English Ministers for patronizing of this point, and reducing of all, both Scriptures and Fathers, vnto the examine of a priuate spirit, I haue diligently perused the place, as it lieth in his second booke against *Cresconius*, Chap. 31. and 32. and vpon an exact suruey of the place, I find that *S. Augustine* giueth no such generall rule or warrant, for particuler men to iudge of the Fathers writings, and citations of Scriptures vsed by them, but only in the case, and cause of *S. Cyprian*, that had held contrary vnto the whole Church viz. that men comming from heresy were to be rebaptized; whose Epistles also were vrged by *Cresconius* the Donatist against *S. Augustine* *tamquam iuramenta Canonica veritatis* as groundes of Canonically truth (to vse *S. Augustine* his wordes:) I say vpon these premises, the said Father answereth thus vnto the authority of *S. Cyprian* objected, that in a manifest point of heresy (for so was the opinion, and yet *S. Cyprian* was no heretik, since he neuer defended it with obstinacy against the Church, but in all his opinions submitted himselfe to the iudgment of the Church:) *Nos nullam Cypriano facimus iniuriam cum eius quaslibet literas à Canonica Diuinarum Scripturarum auctoritate distinguimus*. We do no iniury vnto *Cyprian*, when we do distinguish any of his Epistles from the Canonically authority of diuine Scriptures.

II. And afterwards againe hauing named the Epistles which *Cresconius* vrged, he proceeded thus: *Ego huius Epistola auctoritate non teneor &c.* I am not bound to admit the authority of this Epistle; for that I do not hould the Epistles of *Cyprian* as Canonically, but do consider them by the Scriptures which are Canonically &c. Finally after a long praise of *S. Cyprian*, of his wit, eloquence, charity and martyrdom, *S. Augustine* concludeth, that notwithstanding all this, yet for that in this point, he dissented from the residue of the Doctors, and Pastors of the Church, he refused to follow him: his wordes are these. *Hoc quòd aliter sapit non accipio, non accipio, inquam, quòd de baptizandis & Schismaticis*

How *S. Augustine* did not admit the authority of *S. Cyprian* in a particular case.

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How *S. Augustin* did not admit the authority of *S. Cyprian* in a particular case.

maticis Beatus Cyprianus sensit, quod hoc Ecclesia non accipit, pro qua Beatus Cyprianus sanguinem fudit. This that S. Cyprian held differently from others (though not obstinately) I do not admit, I do not admit, I say, that which blessed Cyprian did hold about the rebaptizing of heretickes, and Schismatickes: and I do not admit it, for that the Church doth not admit it, for which Church blessed S. Cyprian did shed his blood.

12. So then we see, that this which S. Augustine here instanceth, and speaketh of comparing, and trying S. Cyprian his Epistles by the Scriptures, is no generall case, nor common rule, nor warrant, that euery particuler man may do the same, to the writings of euery particuler Doctor. For first S. Augustine himselfe that made this examen of Scriptures, was a great & learned Doctor, yea one of the greatest that euer the Church of God had, and consequently was personally inuested with some more Ecclesiasticall authority then euery ordinary Protestant Minister. Secondly, he perceaued right well that the opinion of S. Cyprian was much like the religion of the Protestants at this day, to wit, new, and dissonant from Scriptures, and different from the vniforme consent of Doctors, expounding those Scriptures, not receaued by the Catholicke Church: nay, and that which is aboue all, condemned by the Church. Thirdly S. Augustine did not presume vpon his owne authority, to condemne S. Cyprians opinion, as dissonant from the Scriptures, for that in this case, the Authority of S. Cyprian might seeme to haue bene, as good as the authority of S. Augustine, especially hauing sealed the Gospell with his blood, which the other, though a great Saint, had not done, nor was put vnto. But S. Augustine found S. Cyprian his opiniõ dissenting from the true Scriptures exposition, as it was carryed along by the most holy tradition of Catholick Church: and so is S. Augustine to be vnderstood: for Scripture, and Church, euer go together, in the ancient Fathers, and they neuer vnderstand the one, without the other. All which circumstances are
of

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of exceeding waight, and importance in this case: about which notwithstanding, I haue thought it conuenient as before, so here to lay forth some further, and particuler Considerations.

The first Consideration.

FIRST then touching the different esteeme, which Roman Catholicks and professing Protestants, doe The different esteeme
 hold of vnanyme consent of Ancient Fathers, in matters of Religion, which is the first poynt here touched, & ther- that Ca-
 fore of vs, in the first place to be discussed: I considered tholicks
 yet further, what I had read in *S. Augustine*, concerning & Prote-
 this poynt, which holy Saint and great Doctor, though stants do
 (as now in part we haue shewed) he doth allwaies posit- make of
 pone what authority of ancient Fathers socuer to the Ca- ancient Fa-
 nonicall Scriptures, & all particuler opiniōs of some one, they agree
 or few, vnto the consent of the greater part, but especi- in one.
 ally vnto the iudgmēt of the Church: yet was the same Fa-
 ther so respectiue in all his writinges to conserue the re-
 uerence, and iust deserued reputation of these great Saints,
 and seruants of God and renowned pillars of the Catho-
 lick Church euer most due vnto them for the expounding
 of those Scriptures as he did neuer vrge any thing more er-
 nestly or eagerly against hereticks, then their authority
 for exposition of sacred Writ, which he knew to be na-
 turally hatefull vnto the who were inuents of nouelty,
 & enemyes to antiquity & false interpreters of Scriptures,
 which all sectaries are, as was defined, and determined in
 the second generall Councell held at *Ephesus* against the He-
 reticke *Nestorius*.

14. And therefore saith the said *S. Augustine* vnto *Julian* *cōt. Julian.*
 the *Pelagian* Heretick: *Probauius Catholicorum autoritate San-* *Pelag. ver-*
ctorum, qui & hoc asserunt &c. we haue proued this now by the *sis suam.*

S. Augustine
opinion for
the esteem
of the Fa-
thers.

authority of the Catholick Saints, that do affirm it against you: and they are such men and so great in the Catholick fayth, which is spread ouer the world, *ut vestra fragilis, & argutula nouitas sola illorum conteratur autoritate*, that your vaine, and subtile nouelty is crushed wholly by their only authority. And then againe: *Auctoritate primitus eorum vestra est contumacia comprimenda*: First of all your contumacy is to be repressed, or beaten downe by their authority, he meaneth the ancient Fathers. And this was the principall way, that S. Augustine tooke with them, though all these Hereticks, as forerunners of the Protellants were very frequent inciting of Scriptures, as fast as any other Hereticks.

Aug. lib.
3. hypog.

15. But S. Augustine will haue the true meaning of holy Scriptures to be sought out, by the interpretations of ancient Fathers, and so do his wordes flatly proue. *Tunc* (sayth he) *limes sanae fidei defenditur, quando termini, quos posuerunt sancti Patres non transferuntur a nobis, imo obseruantur, & defensantur*. Then is the limit of sound fayth (to wit the Canon of Scriptures) defended by vs, when we do not change, and alter the boundes thereof, placed by the holy Fathers, but rather do obserue, and defend the same, that is, we do follow their interpretations, and ancient expositions.

Lib. 2. de
nuptijs &
concupis.
cap. 29.

16. And further yet reasoning of this matter, in his second booke de nuptijs & concupiscencia, to the Count or Earle Valerius, I meane concerning the sincere expositions of the ancient Fathers to be preferred before Nouellists, he sayth: *Quid dicam de ipsis sacrarum literarum tractatoribus, qui in Catholica Ecclesia floruerunt, quomodo haec non conati sunt in alios sensus vertere, quoniam stabilis erant in antiquissima, & robustissima fide, non autem nouitio mouebantur errore*. What shall I say of the expositors themselves of sacred Scriptures, which haue flourished in the Catholicke Church, how they neuer attempted to turne these places alleadged into other senses then from antiquity they had receaued them, for that they were most firme, and stable in the most ancient, and strong faith

Vpon 4. heads of triall set down by his Ma^{tie}. 197 Chap. 5.

fayth, and were nothing moued with late hatched error. So he.

17. And for confirmation of this, hauing alleadged the examples both of *S. Cyprian*, and *S. Ambrose*, shewing, and prouing out of them that originall sinne was in Infants, and that for remedy, and remouing thereof, they were baptized in the Catholicke Church with the ould Cerimonies of exorcismes, and exufflatiōs, the *Pelagian* heretick that not only denied, but scoffed at these things calling the vse thereof *Manicheisme*, was answered by *S. Augustin* thus: *Hos iste audiat dicere Manichæos, & antiquissimam Ecclesie*

Scoffes of Pelagiā hereticks against ancient Cerimonies of Baptisme.

tra traditionem isto nefario crimine aspergat, qua exorcizantur, ut dixi, & exufflatur paruuli &c. Let him dare to call those two Fathers *Manicheans*, and let him lay the same wicked crime of *Manicheisme* vpon the most anciēt traditiō of the Church, by which tradition Infants, as before I haue said, are exorcized, and breathed on, at their baptisme, that by these meanes they may be translated from the power of darkenes of the Diuell, and his Angells, vnto the Kyngdome of Christ. So *S. Augustine*: who added presently, that albeit he was scorned for this by hereticks: yet such was his resolution, that he burst forth into these wordes following: *Nos paratiores sumus cum istis viris, & cum Ecclesia Christi in huius fidei antiquitate firmata, qualibet maledicta, & contumelias perpeti, quam Pelagiani cuiuslibet eloquij predicatione laudari.* We are more ready (saith he) with these Fathers, and with the Church of God, rooted in the antiquity of this fayth, to suffer, & abide all kynd of reproaches and contumelyes, then to be exalted with the prayses of any *Pelagian* eloquence whatsoever. And doth not this fall iust vpon the neck of all our moderne Protestants? Do they not scorne, deride, and iest as much at these two ancient Cerimonies of *Exorcisme*, & *Exufflation* as euer the *Pelagian* Hereticks did?

Protestants become Pelagians in deriding ancient Cerimonies.

18. VVith what face then, can they challenge *S. Augustine* to be theirs? Nay is not *Pelagius*, and his ranke of hereticks fitter for their society, since they do so iūp, and con-

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spyre togethether, and that against *S. Augustine*, and the Catholick Doctors? Nay I find *S. Augustine* to go yet much further in taking vpon him the patronizing of the reuerend ranke, of holy Fathers against prophane hereticks, though some of those ancient Worthies whome he comendeth liued either in his owne time or not very long before him: for that cyting their Doctrines against *Julian* the *Pelagian*, that made so light accompt of them, and scoffed at them,

Aug. l. 2. he expoltulated thus: *Numquid Irenaeus, Cyprianus, Reticius, & Iulian. Olympius, Hilarinus, Gregorius, Basilus, Ambrosius, & Ioannes Pelagian. Chrysostomus, de plebea sece sellulariorum, sicut Iuliane iocaris? &c.*

Are *Irenaeus, Cyprian*, and the rest here named of the lower house, or haue they vulgar seates in your Parliament as out of your *Iulian* eloquence you do scoffe? Are they rayced vp for enoy of you? Are they yong souldiars, or auditory schollers? Are they shipmen, *Tauerners, Holtes, Cookes, Butchers?* Are they dissolute yong men, made of *Apostata* monkes &c.? Whom you by your scoffing vrbanity, or rather vanity do exagitate, vilify, condemne, and contemne?

19. Thus wrote *S. Augustine*, that holy Saint and great Doctor in Gods Church against the malepert saucineesse of that hereticke, that so little regarded, and so basely accōpted of the ancient Doctors. And hauing alleadged their authorities, he maketh this inference of honour, and reuerence on their behalfe: *Talibus post Apostolos Sancta Ecclesia plantatoribus, rigatoribus, adificatoribus, pastoribus, nutritoribus, creuit; ideo prophanas voces vestra nouitatis expauit.* Vnder such planters (after the Apostles) vnder such waterers, builders, Pastors, and nourishers as these were, and are, hath the Church growne vp, and did tremble at the prophane voyces of your nouelties. And a little after, repeating againe for honours cause, the very same Fathers, with addition only of two more of histyme, to wit, *Pope Innocentius* the first, & *S. Hierome*, he accompteth their testimony, and of such other as held communion, and participation with

Vpon 4. heads of triall set down by his Ma^{tie}. 199 Chap. 5.

with them, to be the very speaking voyce, and liuely or-
racle of the whole Church: and that it was plaine mad-
nes in the heretick to make so small accompt of them.
Nay, he further resolu^d, and with mature deliberation
concluded that the dogmaticall faith, and beliefe of all
these Fathers, conspiring, and agreeing togeather in one,
was to be defended against him, and against all other,
such like hereticks as he was, no otherwaies, then Christs
Ghospell was to be defended against Infidells. His words
are these.

20. *Aduersus hanc autem miserabilem, quam Deus auertat, in-*
saniam, sic respondendum video libris tuis, vt fides quoq; *aduersus te*
defendatur istorum sicut contra impios, & Christi professos inimicos, *the autho-*
etiam ipsum defenditur Euangelium. Against this miserable rity of he-
desperate madnes of thine, which God turne from thee, reticks
I do see, that I must so answer to thy bookes, that the was to S.
faith of these Fathers be defended against thee, as the very Augustin
Ghospell it selfe of Christ, is to be defended against im- in respect
pious men, and as against the very professed enemyes of of the An-
Christ. So he. And yet in another place pressing againe cient Fa-
the authority of the said Fathers, he doth intreat his ad- thers.
uersary *Iulian* to belieue these holy Fathers, and by them
to be made friendes with him, yea to be reconciled vnto
him, and to the Catholicke Church, from which he stood
as yet seperate. And is not this the very same offer we make
to the Protestants at this day? And then *S. Augustine* going
on forwardes in ratifying their authority, addeth present-
ly for further corroboration of the Doctrine, and tradi-
tion of antiquity: *Quod credunt, credo, quod tenent, teneo, quod Lib. 2. cōt-*
docent, doceo, quod predicant, predico, istis crede, & mihi credes, ac- Iulian. cir-
quiesce istis & quiesces a me &c. What these Fathers do belieue; *came.*
I do belieue; what they hould, I hould; what they teach,
I teach; what they preach, I preach: yea I vnto these, &
you will yea I vnto me; haue peace with these, and you
will haue peace with me. And last of all (saith he) *If you*
will not by them be made friendes with me, at least wise, be not you
by

“ by me made enemy vnto them (a goulden sentence) and then he
 “ goeth forward saying : Shail *Pelagius* , and *Celestius* (the Au-
 “ thours of your hereby) be of such authority with you,
 “ that you for their society will leaue the fellowship , and
 “ company of so many , and so great Doctors of the Catho-
 “ licke fayth , and Church , disperled from East to West , frō
 “ North to South , and those both ancient , and neare vnto
 “ our age , partly dead , and yet partly liuing ? So he.

21. Which speech of *S. Augustine* doth seeme vnto me so
 fitly , and properly to touch , and concerne the Protestants
 of our dayes , who for the loue of *Luther* and *Caluin* (Authors
 of their noueltyes) do forgo , all the Doctors of the Catho-
 licke Church , not only ancient , but moderne also , as
 that nothing in my iudgement can be produced of near-
 er affinity , to hould greater correspondency , or be more
 like , or more semblable.

22. Neyther yet doth *S. Augustine* determine only , that
 the Doctors of the Church are absolutely the best wit-
 nesses , and iudges in matters of Controuersy that arise and
 spring vp after their dayes , but together with his autho-
 rity , which had bene alone sufficient , he yealdeth a ve-
 ry substantiall , and conuincing reason for the same ;
 and it is this : that the Fathers could not be partiall iudges
 of such causes as came into Controuersy after their deaths ,
 for that they gaue forth their verdict , and iudgement be-
 fore any controuersy was stirred , or moued about the same.
 And thus much do his wordes import as they follow.

*Aug. l. 2.
 cōt. Julian.
 prope finē.*

23. *Tunc de ista causa iudicauerunt* (saith *S. Augustine*) *quan-*
do eos nemo dicere potest perperam cuiquam , vel aduersari , vel fauere
potuisse . Nondum enim extiteratis &c. The Fathers did iudge of
 this cause at that tyme , when no man can say , that they
 did wrongfully fauour or disfauour any party . For that
 you (*Pelagians*) were not then in the world , with whom
 we might haue contention about this question &c. They
 did not attend vnto any friendship , cyther with vs , or
 with you ; they did not exercise amity , or enmity with
 either

Vpon 4. heads of triall set down by his Ma^{tie}. 201 Chap. 5.

either of vs; they were angry neyther with you nor with vs; neither yet had they commiseration towards any of our partes; that which they found in the Church, they held; that which they learned they taught; that which they receyued and learned from their Fathers by tradition, they taught and left vnto their children. We did not as yet plead with you before these Iudges, and yet by the was our cause decided, and determined: nor you, nor we were knowne vnto them, and yet do we out of their workes produce their sentences against you: We had as yet no strife with you, nor pleaded any cause, and yet haue we conquered you by their verdicts. Hitherto are the wordes of *S. Augustine*.

24. Which when I had considered, & pondered well with my selfe, as also reflected vpon all *S. Augustine* his former sentences, compared them all together, and conferred them with the state of our present time, and manners of men therein; I seemed to behold, as in a cleare glasse, before the eyes of my vnderstanding, the very person and selfe same cause of *S. Augustine*, to be in the Catholicke writers of our dayes: as contrariwise also that of the *Pelagians*, and of other old hereticks to be in the Protestants, the one and the other making like accompt of the ancient Fathers. I meane the Catholickes esteeming them highly, and standing to their iudgment: the others reiecting them, where they make against them: which as it hath bene sufficiently proued before; so might I here adioyne also many other proofes therof, if I would spend more time in alleaging their sentences. Let *M. Whitakers* assertion speake for all, who of this matter writeth thus: *If you argue from the witnes of men, be they neuer so learned and ancient, we yeeld no more to their wordes in cause of sayth and religion, then we perceau to be agreeable to Scripture. Neyther thinke you your selfe to haue proued any thing, although you bring against vs the whole consent & swarme of Fathers, except that which they say, be iustified, not by the voyce of men, but of God himselfe.*

The second Consideration.

How Catholicks & Protestants do esteeme of the testimonies of particular Fathers.

AS my first Consideration was wholly conuersant about the iust deserued credit of ancient Fathers, agreeing together in generall, eyther in the full voice of all, or in the greatest part and consent of them: so was my second employed about the same credit, & authority of particular Fathers, eyther one, or two, or more, auerring any thing, which was not reprehended by others in matters of religion. About which poynt, I saw lesse ascribed in his *Maties* Booke vnto their promerited estimation, then Catholickes do hold in their Orthodox assertions, and much lesse, then I my selfe had purposely read, and obserued in the former mentioned holy Father *S. Augustine* concerning that poynt. For as his Maiesty yealded lesse to the common consent of Doctors (which must of necessity make the visible Catholicke Church, if euer Christ left behind him any Church at all to continew) when he writeth, *that he would eyther belieue them, or at least wise would be humbly silent, and not condemne them, as before hath bene shewed*: So in this very second poynt of particular Fathers, I find it thus written by his Maiesty.

26. But for euery priuate Fathers opinion (sayth he) it bindeth not my conscience more then Bellarmines: euery one of the Fathers vsually contradicting others. The first part of which sentēce, to wit, that euery priuate opinion of euery Father, bindeth not a mans conscience in matter of religion, is so cleare, that it needeth no prooffe at all: for it cannot be denyed. For if the opinion be indeed priuate, then is it not truly Catholicke, and consequently being not the opinion of the true Church, it bindeth no man.

27. But for the later period of the sentence, being wholly derogatory from the credit of Antiquity, that is to say, that

Vpon 4. heads of triall set down by his Ma^{tie}. 203 Chap. 3.

that euery one of the Fathers do vsually contradict others in matters concerning religion, this must needs presuppose to haue some fauourable interpretation afforded it, to free it from open iniuring, and wronging of the Fathers: and so my hope is, that this is the meaning of his Excellent Ma^{tie}, to wit, that these contradictions supposed to be amongst the Fathers, are only diuersities of iudgment in matters, that are not determinately *de fide*, or that do not concerne any articles of beliefe, but cyther such matters as *S. Augustine* sayth, that may without breach of vnion or charity be diuersly disputed of amongst Catholicke men, or els, when diuers Fathers do giue diuers senses of Scripture, some the litterall, others the allegoricall, and all true, all intended by the holy Ghost, as we haue formerly noted. Now the rule, that we must heere obserue, concerning these poynts, wherein consent of Fathers, is, and must necessarily be had, is that which *Vincetius Lyrinensis* (an Authour that I can neuer sufficiently commend) hath excellently laid downe in his 37. Chapter *contra hereses*: his wordes are these: *Antiqua Patrum consensio Sanctorum non in omnibus diuinae legis questionibus, sed solum in fidei regula magno nobis studio, & inuestiganda, & sequenda est.* The ancient consent of holy Fathers, is with great care, and study to be both searched out, and followed of vs, not in all their questionings of holy Writ, but only in the rule of fayth.

28. And vnto this *S. Augustine* alludeth, where he writeth thus: *Alia sunt, in quibus inter se aliquando etiam doctissimi, atq; optimi regula Catholica defensores salua fidei compage non consulant, & aliis alto de vna re melius aliquid dicit & verius.* There are some things wherein sometymes the most learned, and the best defenders of the Catholick rule do not agree amongst themselves, but one speaketh better, and more truly then another of the selfe same thing: but yet without breach of the linke of fayth.

*Aug. l. 1.
cōt. Iulian.
Pelag.
cap. 20*

*Lib. 1. cont.
Iulian. Pelag.
cap. 20*

29. But forsomuch as particuler Fathers do often tymes set downe, and deliuer the publike beliefe of the Church,

The surest
rule how
to iudge
of parti-
cular Fa-
thers opi-
nions or
assertions
about
matters of
faith,

and not any priuate opinions, though they seeme to speak priuately, and not in name of the whole Church, when they mention, this, or that poynt, concerning religion, some certaynerule, or note for our better direction, and distinction must be set downe: and the surest rule to discern how farre forth priuate Fathers opinions, ought to be esteemed, or may bind a man in conscience, is, for a man to consider vp rightly in the impartiall iudgement betwixt God, and his owne conscience, whether that opinion of his, if he be but one, or theirs, if they be many, haue bene withstood or gainesaid, contradicted or impugned by any other Father, or Fathers, Synod, or Councell, Prouinciall, Generall, or Nationall of the same, or other precedent, or subsequest ages. For if this cannot be made good against any one particuler Fathers opinion, then may it more then probably be inferred, that forso-much, as this particuler Father, was generally reputed for a Catholicke Doctor in his tyme, neuer reprehended, taxed, noted, condemned for this opinion, as false, doubtfull, or erroneous: it must needes be (I say) necessarily inferred, and concluded, that, that very opinion of his was the opinion, iudgement, and doctrine also of the Catholicke Church in the age, and time wherein he liued, and of which he himselte, was then a Father and Doctor. For if this were not so, it cannot be so much as with any probability imagined, that this Father could haue taught this opinion in his dayes, or diuulged it, in his writings vnto posterity without some note, or memory of controlement, or taxation of the same, eyther whilst he liued, or after his death.

30. And hereby it followeth, that albeit this Doctrine should haue but one, or two ancient Fathers, that do expressly mention yt in their dayes (other Fathers of the same tyme eyther not hauing occasion to speake thereof, or elsbused, and incumbred about other as waighty poynts:) yet were this alone sufficient to make vs vnderstand, that

in

Vpon 4. heads of triall set down by his Ma^{tie}. 205 Chap. 5.

in their dayes, that mention the same, the forsaide opiniō of that Father, or Fathers was held for Catholick Doctrine, & throughout the vniuersall Church: for that otherwise without all doubt, it would thē, or afterwards haue bene descried & censured, by the carefull, & vigilant watchmen of Gods Church. Neyther can any instance, as I imagine, be giuen to the cōtrary: for that frō the very first infancy of Christianity vnto our dayes, it cannot be shewed, that any Father, or Doctor, though otherwise neuer so renowned for wit, and learning, piety, or sanctity, did euer beginne any new doctrine, or erroneus opinion different from the Catholicke beliefe, but that presently the same was excepted against by others. And this is more then euident in the particuler cases, and slippes of *Tertullian* *Origen*, *Cyprian*, *Lactantius*, and other ancient Fathers of the Church: and yet when any of these transgressed the anciēt boundes, innouating any thing frō the receyued faith, they were all of them excepted, and cryed out against, noted, & taxed for such their priuate, & erroneous opiniōs, as dissented from publick vnion, and Catholicke communion.

When any priuate Father did erre he was presently noted by others.

31. Neyther doth any man in my iudgment explaine this point beter then *S. Augustine* himselve and therefore, as I serued my selfe principally of him in the precedēt Consideration, so doe I meane also, in this. For as on the one side, when many Fathers do agree in their opinion against one, or few (as in the case of *S. Cyprian* about the rebaptizing of heretickes yt fell out) the greater part is there to be prefferred before the lesse, as the said Father doth often affirme: so notwithstanding when no such opposition, and contradiction is of the maior part, *S. Augustine* himselve maketh high, and singular accompt of euery priuate Fathers opinion, as namely when he extolleth the authority of *S. Hilarius* against *Julian*, saying: *Ecclesia Catholica aduersus hereticos acerrimum defensorem Venerandum quis ignorat Hilarium Episcopum Gallum*? Who is ignorant or who doth not know that earnest defendour of the Catholicke Church against

Aug. l. 3. de bapt. cōtra Donatist. c. 4. l. 2. cont. Cresconium cap. 32.

Heretickes venerable Hilary the French Bishop ?

32. And then againe of *S. Ambrose*: *Audi alium excellentem Dei dispensatorem, quem veneror, vt patrem, in Christo enim Iesuper Euangelium me genuit, Beatum loquor Ambrosium. Harken vnto another excellent steward of Gods house, whom I doe reuerence as my father, for in Christ Iesus he begot me by the gospell, I meane blessed S. Ambrose.* And then

Aug. lib. 1. contr. Julian, cap. 2.

of a third also to wit *S. Gregory Nazianzen*, he giueth this commendation, or rather by an interrogation would inforce his aduersary vnto an admiration of this great Saint and learned Diuine: *Antibi parua in vno Gregorio Episcoporum Orientalium videtur autoritas?* Doth yt seeme vnto thee a small authority, that is in one only *Gregory Nazianzen* amongst the Eastern Bishops? And then followeth the reason, which truly is very well worth the marking.

33. *Est quidem (sayth he) tanta persona, vt neque ille hoc nisi ex fide Christiana omnibus notissima diceret, neque illi cum tam clarum haberent, atque venerandum, nisi hoc ab illo dictum ex regula notissima veritatis agnoscerent.* He is truly so great a person, as neyther would he speake in this matter as he doth, but out of the most knowne manifest Christian faith, nor would men hold him for so excellent, and venerable, except they did know, that what he said, he spake out of the rule of most knowne truth. Thus *S. Augustine*.

One Docters opinion the doctrine of the Church.

34. And in these his wordes consisteth the whole substance of this my Consideration about priuate Fathers, to wit, that *S. Gregory Nazianzen* surnamed *Theologus*, the Diuine, for his admirable, and profound knowledge in the greatest mysteryes of Diuinity, though he had bene but one in that matter against *Iulian* (as he was not but accompanied with many, as hath bene made cleare in the former consideration:) yet so great was the authority of his person in the Church, as that neyther he would haue said as he did, but out of the common sense of the Church in histime, nor should he euer haue bene held for so famous, nor venerable a Docter, renowned throughout the

Chri-

Christian world, but that the Church was sure, that he would affirme nothing, hould nothing, publish nothing, but out of the common rule, and infallible Canon, of the most knowne truth for that otherwise, he should euen to his face haue bene contradicted by other Doctōrs, and Fathers his equalls, and compieres, that liued with him, or ensued after him. So as we see, that particuler Fathers sayings, and opinions when they are not gaynesaid by others, or reprehended, or condemned by the Church, they are not so lightly to be respected, or reiected as Protestants doe both ordinarily teach, and practise, but the maine point to be waighed, and considered is this, to wit, to know in what times they were written, vpon what occasion, of what credit, or authority the Father is, whether others doe write the same, and accord with him, whether any exception haue bene taken against it, and then by whome, and when, and how it stood in the Church, eyther as iustified, or condemned, and many other such like materiall circumstances by me before touched: for that sometymes it may fall out; yea, and often times doth (as now we haue in part shewed, and might doe much more at large) that particuler Fathers opinions, and assertions not contradicted nor yet on the other side agreed vpon in expresse tearmes by the *maior* part of Fathers in their writings (though otherwayes believed, and receaued by them in the faith, and beliefe of the Church) may make a very strong argument, that the Church did then belieue it, especially if the same were so vnderstood also by the generall consent of the Fathers following in the subsequence age, and Church: and consequently it may bind euery man his conscience to giue more credit ther-vnto, then Protestants incredulity will allow. And this shall suffice for my second Consideration.

The

The third Consideration.

That the
Fathers of
euery age
for the first
500. years
did make
for Catho-
licks & a-
gainst Pro-
testants in
matters
now in cō-
trouersy.

Cap. 4. &
42. cōt. h. &
refes.

Hitherto haue we treated of the Fathers, shewing first, what credit we ought to affoord, and yeald vnto their ioynt cōsent, when in any point of doctrine, they agree in one: and that is, *sine scrupulo, sine vlla dubitatione*, as Vincētiū speaketh, without any further question, contradiction or opposition most faithfully to belieue them and imbrace their iudgment, as the liuely oracles of God, and the whole speaking voyce of Catholick Church in the mouth of her Doctors and Pastors. Which if you consider it well, is a great deale more then the alternatiue allowed vnto them by Protestants, which is *eyther to belieue them, or to be humbly silent without condemning them*, as though the Protestant were at his liberty in euery thing to make his choice: which as we haue heard in the first Chapter is no lesse the heresy: and as though the renouncing, and forsaking of them, let it be promised with neuer so much silence, and reuerence, were not on the Protestants part a sufficient condemning of them. And this for that poynt.

36. There remaineth yet behind the cheefe, and principall poynt of all others in this present busines and matter we haue now in hand to be handled, and to be especially considered of, which is this, to wit, to know whether the ancient Fathers of the first fīue hundred yeares after Chrīst (for so farre doth his Maiesties offer in the last edition of this his *English Premonition* extend it selfe) do make for Protestants, or for vs: which poynt though to discusse at large throughout all the controuersies would both require, and fill a very large volume, and consequently farre surpasse the boundes of my intended breuiy: yet shall I indeauour in this last Consideratiō to giue a sufficient glimpse of the truth therein, in very few words, for any indifferent Reader

der, that will stand attent, and iudge according vnto reason, the more by the lesse.

37. For first in generall it may be here seene, by that which his Ma^{tie} layeth forth, that the Protestants do deale *dissidenter*, distrustfully on their owne behalfe with the Fathers authority. For they do first limit their yeares within the compasse of foure hundred in the first English edition, and then of five hundred yeares in the next, and last of all they call it back againe vnto foure hundred in the Latin edition, which argueth that they know not well vpon what ground, nor where, nor when to stay themselves, being itill affraid, least that they graunt to much vnto the (as indeed whatsoeuer they grant vnto them it is to much on their behalfe, since that whatsoeuer they graunt, it maketh directly against the) which would not be, if their friendship with them, or hope in them, were confident, or any at all.

38. Secondly, they reſtraine their credit yet more, whe they do not promise absolutely to belieue the consent of Fathers, but only they promise silence, and when they say they will belieue the Fathers of those first ages, when with one vnany me consent they shall agree vpon any thing to be believed, as a necessary poynt of saluation: which ſeldome falleth out in matters, especially now in controuerſy, for that they being buſied in other matters as before hath bene touched, eyther of writing Apologies during the tymes of perſecution, or in conuerting, and inſtructing the new conuerted Chriſtians, or in contuting other hereticks, and hereſies, it muſt needes be a rare caſe to find all the Fathers agree togeather with one conſent (except it were in a generall Councell) and to determine that this or that point was a matter of ſayth, & article of belief.

39. Neither is it absolutely neceſſary to our purpoſe that they ſhould do ſo, for that our principall ſcope, and drift being to ſeek, and trace out from time to time by teſtimony of the Fathers in every age, where the true Catho-

Diuers
things
may lead
vs to dis-
cerne the
true
Church,
though
they be
not arti-
cles of ne-
cessary
beliefe.

lick Church went, and whether the Protestants, or our Church at this day haue more resemblance vnto her, there be diuers other arguments, and probable coniectures to seeke out the same (at leastwise probably) then only articles of beliefe, agreed vpon by vnanime consent. As for example sundry Cerimonyes vsed in baptisme, and other Sacraments, as *Exorcismes*, *Exsufflations*, *Chrisming*, and the like mentioned by *S. Augustine* and by diuers other ancient Fathers, as also the vse of the *Crosse*, *Tapers*, *Candells*, reuerencing of *holy Reliques*, and *kneeling before Pictures*, *Images*, & *Crosses*, and other rites testified by the whole Senate of Christian antiquity, which though they be not by the said Fathers commended and deliuered as articles of our faith: yet these being practised by the Primitiue Church (which is graunted to be the true Church) and compared to the customes of Protestants, and vs, in our Churches, will easily disclose, which of the two they, or we, do more imitate, or impugne that true Church of antiquity. But contenting our selues at this time with the only mentioning of them by the way, we will make a short, and brieue passage, or rather step throughout the foresaid foure, or fife hundred yeares limited vnto vs: and this God willing we will doe; not by citing, and laying downe the Fathers authorities themselves in particuler, for it would be ouerlong (as before hath bene said) but rather by producing such witnesses who being of most credit with our aduersaries cannot be well mistrusted, or discredited, to wit, the *Magdeburgian Centuries*, who haue in euery age diligently, though partially examined the same, and how substantiall a proof this is of Catholick religion by the very confession & concession of their greatest aduersaries, I appeale for iudgment vnto the discrete, and indifferent Reader.

The first Age.

40. And as for the first hundred yeares after Christ his glorious Incarnation, which is deputed, generally vnto
Christ,

Vpon 4. heads of triall set down by his Ma^{tie}. 211 Chap. 5.

Christ, and his Apostles age, as the chiefe Doctors, and Fathers that gouerned the Church, and instructed the people in that time, I will take only the note of one position or article of faith, which the said Magdeburgians do gather out of all writers of that age, as agreed vpon against the Protestants by the teachers of that age, and continued euer after throughout all subsequent ages: and this is concerning the *Reall Presence* of the true body, and bloud of our Sauour in the Supper of our Lord, commonly called the *Eucharist*: which point, the ancient Fathers, against all hereticall, and Protestaticall tropes, and figures, do proue abundantly out of the Ghospels themselues, out of the Acts of the Apostles, out of the Epistles of *S. Paule*, out of the consent of the whole Church in that first age, and euer after: to wit, that the wordes of Christ do euidently containe the same, being properly, and litterally to be vnderstood, as they are to be, and not by any figure, or trope, as the *Zuinglians* *Caluinists* & all other Sectes of Sacramentaries do saythlesly imagine.

Centur.
prima. lib.
2. cap. 4.

41. This first prescription then of this important article of sayth, the *Magdeburgians* do synd to be for vs against all our English Protestants, as well in the very first age vnder Christ, and his Apostles, as in all other successiue tymes, for that in euery age they proue this diligently out of the consent of all Fathers, and Doctors of that age, to wit, that Christ his true body is really present in the blessed Sacrament, by the very power, and vertue of Christ his owne wordes, vsed by the Priest in consecration. And if any hereticke demaund a reason of this admirable transmutation, I can giue him no other, then that which *S. Augustine* giueth in the like miraculous case, it is in his third Epistle *ad Volutianum*, and it is such a one, as will suffice any right belieuing Christian, if he will not continue an hereticke, or an Infidell. *Hic si ratio queritur, non erit mirabile; si exemplum poscatur, non erit singulare: demum Deum aliquid posse, quod nos fateamur inuestigari non posse: in talibus enim re-*

I.
About the
Reall
Presence

bus tota ratio facti est potentia facientis. Here, if a reason be sought for, it is not wonderfull: if an example be demanded, it is not singular: let vs graunt, that God can doe some thing, which we must confesse we cannot search out: for in such matters as these be, the whole reason of the deed, is the power of the doer. And is not this one substantiall point of Popery, as our Protestants brand it, proued for vs, by their owne friends?

42. But as for other pointes of our Religion in controuersy, betwixt vs, and the Protestants, though the *Magdeburgians* would not willingly graunt them to be so ancient as the first age (which we notwithstanding doe proue abundantly in handling of euery controuersie) yet doe they, will they, nill they, graunt sundry of them to haue begonne, and crept in presently after the Apostles in the second age, and so continued, and increased in number in the third, fourth, fifth and sixt, when all the whole Christian world went cleare with vs: that is to say, all the doctrine of such, as were chiefe Doctors, and Fathers for their learning, and piety in those tymes, and ages. as here shall appeare, by a iust view of that which heere briefly I purpose to set downe.

The second Age.

Magdebur. 41. In the second age immediatly after the Apostles, *Cent. 2. c. 4.* the *Magdeburgians* doe graunt the very principall Fathers of *pag. 55 56.* that age to make for vs, not only in the foresaid article of the *Reall Presence* against *Sacramentaries*, but also in sundry other points now in controuersie against the Protestants. And first concerning *Free-will* remayning in man after his fall, for prooff whereof they cite *S. Irenaeus lib. 4. cap. 72. contra haereses*, and that with great indignation, and reprehension, saying: That he wresteth the wordes of the Prophets, as also of Christ our Sauour, and *S. Paul Multa Prophetarum, Christi, & Pauli detorquet.* And the wordes which they reprehend in *S. Irenaeus* are these *Propheta & Apostoli*

2.
About
Free will.

Vpon 4. heads of triall set down by his Ma^{tie}. 213 Chap. 5.

foli hortabantur homines iustitiam agere, bonum quoque operari, quia in nobis fit hoc. The Prophets, and Apostles did exhort men to do iustice, and to worke good works, for that this is in our power. And is not this a great offence in *S. Lincoln* to speake so like a Papist?

44. They accuse also other Fathers of the same age for like fault, as *Iustinus Martyr* (if it be his booke), in his answer vnto the hundred and third question, *ad Orthodoxos*, and *Clemens Alexandrinus lib. 2. Stromatum*, saying of this latter: *Clemens liberum arbitrium vbiue asserit. Clement doth eueri where defend free will.* And finally they giue this censure of all that age: *Nullus ferè Doctrinae locus est, qui tam cito obscurari caperit, atq; hic de libero arbitrio.* There is no peece of Doctrine that began to be darkened so soone as this of free will: which darkning is nothing els with them, but the Catholick sense of that doctrine, which now also we should, to wit, that albeit man his free-will was greatly wounded by *Adams* fall, yet was it not so extinguished, but that nature being relieved by the holy assistance of Christs grace, and not otherwise, the free will of man may cooperate, in doing of good workes, which was also these holy Fathers meanings.

3.
The Do-
ctrine of
good
workes.

45. The like the said *Magdeburgians* do complayne of the article of good workes and perfection of life, to wit, that this doctrine also beganne to be darkened in this age: so as according vnto them, the candle lighted by our Saviour, and his Apostles, and set vpon the goulden candle-sticke of the Church dured but a little while.

46. Furthermore, they cyte also that saying of *S. Clemens, lib. 5. Stromatum*, which angreth them very much: *Gratia seruamur sed non absq; bonis operibus.* We are saued by Grace, but not without good workes. Et *lib. 6. Stromatū: Quando audierimus, fides tua te saluum fecit, non accipimus eum dicere absolutè eos saluos futuros, qui quomodocunq; crediderint, nisi facta quoq; iuerim: coniectura.* Whensoever we shall heare those wordes of our Saviour (vnto the *Cananaea*) thy fayth hath saued thee,

we do not vnderstand, that he said absolutly, that they shall be saued, whosoever belieue in any sort, except good deedes do also follow. And is this ought els but Catholicke doctrine, to wit, that sayth mult go before, and good workes follow. And is not this the selfe same doctrine which S. Paul teacheth, saying, that the sauing faith is, *fidesque per charitatem operatur*: the faith which worketh by charity in vs.

4.
Whether
the Com-
mande-
ments be
impossi-
ble.

47. Moreouer concerning the law, that it doth not command impossible things, but that with the assistance of Christs grace Christian men may obserue the Commandements, this the *Magdeburgians* do censure for erroneous doctrine also in the Fathers of this second age, namely in *Iustinus Martyr resp. ad Orthodoxos* 103. who proueth it out of the example of S. Paul himselfe, & of *Zachary* and *Elizabeth*, that were both of them iust, and S. *Irenaeus* teacheth the said doctrine *lib. 4. c. 30.* and *Clemens lib. 2. Stromatum.* being all Fathers of this second age, which doctrine is confirmed afterward by all the Fathers of subsequent ages. And yet do the good-fellow *Magdeburgians* condemne the same with great resolution out of a *Maxime* of *Aristotle* most folishly and wickedly applied, saying: *Dato vno inconuenienti sequi solent infinita.* One inconuenience being graunted by these Fathers, to wit, the doctrine of free-will, infinite other inconueniences are wont to follow. Which speech of the Fathers, though it be incommodious vnto *Magdeburgians*, and for such set downe by them, yet are the wordes playne, for the Catholicke Doctrine now held by the Roman Church in that behalfe.

5.
Externall
sacrifice
of Chri-
stians.

48. But yet further concerning the externall vsuall sacrifice of Christians then accustomed to be offered on the Altar, the same *Magdeburgians* are much troubled about certaine speeches of S. *Ignatius*, & S. *Irenaeus*. The first hath these wordes in his Epistle *ad Smyrnenfes*: *Non licet sine Episcopo neq; offerre, neq; sacrificium immolare*: It is not lawfull without the Bishop to make oblation, or offer sacrifice. And the like

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like wordes they cyte out of *S. Irenaus lib. 4. cap. 32.* saying of him: *Satis videtur loqui incommode, cum ait noui Testamenti nouam docuit oblationem, quam Ecclesia ab Apostolis accipiens in vniuerso mundo offert Deo.* *Ireneus* (say they) seemeth to speake in-comodiously inough when he saith, that Christ did teach a new oblatiō of the new Testament, which the Church receiuing from the Apostles doth offer vnto God, through-out the whole world. So they of the externall Christian sacrifice of those dayes checked & condemned the Fathers of that first age after the Apostles.

49. About traditions in like manner, rites, and Ceri-
monyes, they complayne in this age, as they did of other
pointes before, to wit, that, *Doctrina de libertate christiana non-*
nihil capit obscurari, that the Doctrīne of christian liberty be-
ganne not a little to be darkened with rites, and Cerimo-
nies in this age also, & *succrenit* (say they) *paulatim error de*
traditionibus necessariō obseruandis: and the errour of necessary
obseruation of traditions did by little, and little grow vp,
whereof they giue an example out of *S. Ignatius* his epistle
ad Philadelphios, where he saith: *Dies festos nolite inhonorare, Qua-*
dragesimam verō nolite pro nihilo habere: imitationem enim continet
Dei conuersationis, hebdomodam etiam Passionis nolite despicere. Quar-
ta verō, & sexta feria ieiunate, reliquias pauperibus porrigentes. Doe
not dishonour holy dayes, do not neglect Lent, for it cō-
teyneth in it the imitation of Christ his conuersatiō, who
is our God: Do not dispise the Passion weeke, do you fast
vpon wensdayes, and fridayes, & that which is left of your
meat, giue it vnto the poore. And this is the darkenes
which the *Magdeburgians* do obserue, or rather this is the
light which those Angells of darkenes, and instruments
of Sathan would darken in the Apostolicall writings of
S. Ignatius, and other Ancients of this very next age after
the Apostles, contrary vnto their carnall, and Euangelicall
liberty which their first luxurious Apostata and Cloyster-
breaker *Luther* set abroch.

50. The same *Magdeburgians* do cite a plaine sentence out
of

6.
About
traditiōs.

7.

The primacy of the church of Rome.

of *S. Irenaeus lib. 3. cap. 3.* whereby he proueth the Primacy of the Church of Rome, to wit, for her more powerable principality, it is of necessity, that all Churches should come vnto her, that is to say, all saythfull people, from all parts of the world; for that in her hath bene conserued euer the tradition of the Apostles. Which plaine sentence the *Magdeburgians* do endeaour to delude by diuers shifts. As first, that it seemeth to sauour of nouelty: then, that this sentence is found say they, in the copies that now are extant of *Irenaeus*, as though there were other not extant, that had it not. Thirdly they do interpret *Irenaeus* his meaning, that he vnderstandeth only by tradition, written Doctrine. But by this we may see, how they are iucumbred with the writings of Fathers, euen in this very first age after the Apostles, when these, and all other the like doctrines of Christian Catholick Religion were sealed with the fast sheeding blood of her Martyrs, and Doctors.

8.

Excellency & merit of martyrdom.

51. Another poynt also offendeth them much, which is the excellency and great merit of Martirdome, which the Fathers of this age do in all their writings exalt. *De Martirio* (say they) *nimis honorifice sentire caperunt*. The Fathers of this age begane to thinke too gloriously of Martirdome (belike these same good fellowes neuer meant that their finger should ake for Christ, or Christian religion) and then they say of holy *S. Ignatius*, that constant Martyr, *Ignatius in epistolis valde periculose loquitur de martyrij merito*. *Ignatius* in many of his epistles doth speake very dangerously of the merit of martyrdom. Also they do check the same Saint, and holy Martyr for that in his epistle vnto the Romans, whē he was going vnto martirdome, & to be deuoured of wild beastes in the Amphitheater of Rome he crieth out: *Sinite me, vt bestiarum esca sum, per quam possim Christum promereri*. Suffer me that I may be the food of beastes, and thereby promerit to enjoy God himselfe. And whatso great perill is there I pray you in this doctrine? For that throughout the whole Epistle it appeareth, that he ascribed vnto Christ

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Christ his grace all the fortitude which he expected for this combat, and consequently all his merit or enioying God proceeded principally from the said grace of his Master. And so do the Catholicks at this day hould in the doctrine of merit, if malice, and enuy could suffer the Protestants to see it, and acknowledge it.

52. But they are very angry with him for frequent v-^{9,} sing of another phrase, in three distinct Epistles, to wit, ^{Intercessio} of Saints. to those of Antioch, of Ephesus, and to S. Policarpe: *Pro animabus vestris ego efficiar, quando Christum meruero adiungi*. I shall become (an intercessour) for your soules, when I shall deserve to obtaine the fruition of Christ. In which wordes as you see, is not only expresse mention made of the singular merit of martyrdom, but also insinuated the intercession of martyrs departed vnto the next life, for their friends left behind them vpon earth, as hauing not aspired vnto the heauenly blisse.

53. And finally, not to go any further, they quarrell ^{10.} also with the said Ignatius, about the merit, and praise of ^{About the} state of ^{state of} ^{Virginity} Virginity (as diuers herericall Calvinists haue lately done in Oxford:) *Ex Ignatii Epistolis apparet* (say they) *homines iam tum paulò impensius cepisse amare & venerari Virginitatis statum*: yt appeareth out of Ignatius his Epistles, that euen then men beganne more earnestly to loue, and reuerence the state of Virginity: whereof they giue sundry examples, as namely in his Epistle ad Antiochenos: *Virgines videant cui se consecraverint*, let Virgins consider, vnto whome they haue consecrated themselves; and in his Epistle ad Tharsenses: *Eas quæ in Virginitate sunt, honorate, sicut sacras Christi*. Honour those that liue in Virginity, as the sacred of Christ. So excellent an opinion had this holy Father and martyr in those first days of the primitiue Church concerning the state of Virginity, so little esteemed now by Protestants.

54. All these points of controuersy then betwixt vs, and the Protestants at this day, to wit, of Free-will, good works, possibility of the commandements, external Christian sacrifice, tradi-

tion, and rites; the Primacy of the Church of Rome, merit of Martyrdom, and state of Virginitie, to pretermitt sundry other articles as ouerlong to be handled, here we see, to haue bene auouched by the principall Fathers of this second age, and that in our defence against the Protestants.

The conclusion of this age.

55. And howsoeuer the *Magdeburgians* go about to discredit these Doctrines together with their Authours, calling them, *incommodas opiniones, nauos stipulas, & errores Patrum*; incommodious opinions, blots, stubble, and errours in the Fathers: yet seemeth this only reason, and Consideration to be sufficient to conuince them of hereticall insolency, in their condemning these Fathers, for that it cannot be shewed (and if it can, let the Protestant speake) that the said Fathers were euer taxed, or condemned for these Doctrines by the Church, or other Doctours of that age, or of any age afterwards for the space of fourteene or fifteene hundred yeares together, vntill *Luthers* prophane and vncleane spirit brake forth of the Cloyster, and made way for hereticall insolency to barke against orthodoxall antiquity. And this shall suffice for this seconde age. Let vs now passe to see how conforme, and agreeable the third age was vnto this second, for by this lineall, and personall descent of Doctours and Centuries we shall evidently, and infallibly discouer how in all times; ages; and persons, the busines, and doctrine of the Church was still carried by tradition, from hand to hand.

The third age after Christ.

56. Concerning this third age, wherein were Doctours *Tertullian, Origen, Dionysius Alexandrinus, Cyprianus, Methodius*, and many others (which for breuities sake I am inforced to pretermitt) the *Magdeburgians* do beginne with this Preface, both complayning, and taxing, *Quod longius ab Apostolorum aetate recessum est, eo plus stipularum doctrina puritati accessit*. The further of, that we go from the age of the Apostles, the more chaffe did grow into the purity of doctrine.

And

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And yet you see, we haue gone, but one age from thence, for the last was the first after the Apostles, and this is the second: and in the last you haue heard what chaffe they complained of. But now we shall see that they complaine not only of the same poynts of chaffe reiterated and confirmed againe by the Fathers of this age, to wit about free will, and good workes, perfection of life, possibility of Commaundements, Sacrifice, tradition, rites of Angells. II. Inuocatio of Angells. Supremacy, merit of martyrdome, and Virginitie (for all these heades they do shew in their seuerall tytles of doctrine to haue bene continued, repeated, and confirmed againe by the Fathers of this age:) but furthermore they do also shew, and complaine of other articles explained by the Fathers of this third age, in behoofe of the moderne Catholicke religion, much more abundantly then before. As for example, they shew that it was an opinion of this age, *Angelos inuocandos esse*, that Angells are to be prayed vnto, according vnto the doctrine of Origen, who setteth downe also a certaine forme of praying, and inuocating vpon Angells, to wit, *Veni angele, suscipe sermone conuersum ab errore pristino &c.* Come Angell and receaue him that is conuerted from his error by the word preached. Neither was this euer reprehended in Origen, or numbred amongst his errors, and consequently this may be presumed to haue bene the forme of praying in the publike Church at that day, according to the rule before set downe, touching the authority of particuler Fathers.

57. Touching the article of Iustification, which is an other head besides those 9. or 10. before mentioned, the Mag^{deburgians} write thus of the Fathers of this age: *Iustitiam coram Deo operibus tribuerunt*: They did attribute to good workes their iustice before God: which if you read in the places of the Fathers by them mentioned, and alledged, you shall easily discern it to be the very same doctrine that Catholicks do hould at this day, though misreported, slandered and abused by hereticall calumniation. For that the said

Magd. ceter.
3.c.4.p.75.
76. & de
inceps.

Hom. 1. in
Ezechiel.

12.
Iustification by
good
workes

Fathers do hould nothing els, but that this iustice by them mentioned doth proceed from the grace of Christ, as frō the principall originall concurrent & concomitant cause thereof, though yet not excluding the cooperation of mans will stirred vp, and strengthened by that grace.

13.
The merit
of good
workes.

58. Next to this they handle *De bonis operibus*, of good Workes, and the merit therof, which Chapter they beginne thus: *Magis quàm superiori saculo, Doctores huius atatu &c.*

The Doctors of this (third) age did decline more from the true Doctrine of Christ and his Apostles, about the merit of good workes, thē did the Doctors of the precedent age. And here I would intreat the ingenious, and iudicious Reader to consider what kind of accusation this is, and the rather, for that they are not abashed, for the making good of this accusation to cite diuers places out of *Tertullian*, *Origen*, *Cyprian*, and others, that do plainly auerre the merit of good workes reprehended by them. And as for *S. Cyprian*, they alleadge this place out of him in his sermon *de Eleemosyna: Peccata post baptismum commissa, eleemosyna, & bonis operibus exingui*. That sinnes committed after baptisme, are extinguished by almes and good workes, for which they say, that he alleageth three places of Scripture. First that of *Toby the 4. Sinnes are purged by almes and sayth*. The second is out of *Ecclesiasticus the 3. As water doth extinguish fire, so doth almes sinne*. The third is the speach of Christ: *Behould thou art made whole, take heed that thou sinne no more, least some worse thing do happen vnto thee*. Notwithstanding all which Scriptures, and the venerable authority of that blessed Martyr *S. Cyprian* in expounding them, the *Magdeburgians* do condemne the sentence, with all the Scriptures, as erroneous: so as it auayleth not Fathersto alleage Scriptures, when they do not interpret them as the Protestants would haue them.

Scriptures
& Fathers
reieſted
together
whē they
fit not the
Protestant
fancy.

14.
About Pē
nance.
Magd. cēt.
3.c.4.p.81.

59. As for the Article of *Penance*, they beginne with it thus. *Plerique huius saculi Scriptores doctrinam de penitentia uirē deprauāt*. The most part of the writers of this age (& do you note the most part) do wonderfully deprauce, and peruert the doctrine

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doctrine of Penance. And the reason is, for that they make mention of satisfaction in doing of penance. For prooffe whereof they cyte diuers places out of Tertullian, Origen, and S. Cyprian. As for example; How much tyme (saith Origen homil. 3. in lib. Iudicum) thou hast spent in offending of God, so much spend in humbling thee vnto God, & satisfactio Deo, and do satisfaction to God. And S. Cyprian lib. 1. epist. 3. Peccata ablue, & redime satisfactionibus; wash of, and redeeme thy sinnes by satisfactions. And in the third booke of his Epistles, and 14. epistle he saith: *Lapsos auxilio martyrum apud Dominum adiunari posse*. S. Cyprian is of opinion, that such as fall into sinne, may be holpen with God, by the intercession of Martyrs. Here then besides satisfaction is intercession of Martyrs.

60. In the article of baptisme, they take vp, and reprehend S. Cyprian sharply, for writing thus in his first booke of Epistles, the 12. Epistle: *Oportet mundari, & sanctificari prius aqua à sacerdote &c.* The water of baptisme must be purified, and sanctified by the Priest, that he which is baptized, may haue his sinnes washed away. Where S. Cyprian (say the Magdeburgians) dareth to auouch that he which baptizeth, conferreth the holy Ghost, and doth inwardly sanctify him that is baptized. A very great absurdity (forsooth) if you marke it, especially yt you conferre it with their Protestanticall opinion, that should the Sacrament of baptisme to wash only the externall man, and not the internall.

61. The same Magdeburgians also accuse the same Saint Cyprian, for that lib. 1. Epist. epist. 12. he speaketh dangerously (as they call it) of Chrisme & holy vnction in baptisme: *Vnctionis; necesse est eum qui baptizatus sit, vt accepto chrismate, id est, vnctione, esse vnctus Dei, & habere in se Christi gratiam possit.* It is necessary for him to be annointed, that is baptized, to the end that hauing receaued the holy chrisme, or vnction, he may be annoynted of God, & haue the grace of Christ in him.

62. Furthermore they do reprehend the said S. Cyprian, for that he writeth in the first booke of Epistles. 1. *Eucharistia in altari sanctificatur*

17.
Prayer
vnto
Saints.

discuratur: The Eucharist is sanctified vpon the Altar. And *lib. 1. epist. 3.* they reprehend him for saying: *sacerdotes sanctificare calicem*: that Priests do sanctify the cup. And againe, for writing thus: *sacerdotem vice Christi, ungi, & Deo Patri sacrificium offerre*. That the Priest performeth the office of Christ, and offereth sacrifice to God the Father. And diuers other such speeches, alwell out of *Tertullian*, and *S. Martial* in *Epistola ad Burdegaleses*, do displease them.

63. In the controuersy of Prayer vnto Saints, their first wordes are these. *Videas in Doctorum huius seculi scriptis, non obscura vestigia inuocationis Sanctorum*. You may see in the writings of the Doctors of this age, manifest signes of prayer vnto Saintes: for you haue, say they, the forme set downe in *Origen* a little before the end of his second booke vpon *Iob*: *Obeate Iob, ora pro nobis miseris*. O blessed *Iob* pray for vs afflicted. *Non obscure etiam sentit Cyprianus* (say they) *Martyres, & Sanctos defunctos pro viuentibus orare*, *Cyprian lib. 1. epist. 1. in fine*. That is; *S. Cyprian* is plainely of opinion, that Martyrs and Saints after their death, and dissolution do pray for those that remaine behind them on earth a liue.

64. I pretermit many other poyntes, but especially those eight or nyne heades which I touched in the precedent age, whereof much more might be spoken here, as namely of the Primacy of the Church of *Rome*, for auerring of which, they greatly stomake, and reprehend *Tertullian*, and *S. Cyprian*, saying: *Tertullianus non sine errore sentire videtur, libro de pudicitia, clauces soli Petro commissas, & Ecclesiam super ipsum extructam esse*. *Tertullian* erroneously seemeth to thinke that the keyes were only giuen by Christ, vnto *S. Peter*, and that vpon him the Church was builded. And then they do cyte fise seuerall places out of *S. Cyprian*: they might haue cyted many more, and all antiquity with him as concurring with *Tertullian* in this his opinion. And further they do conclude thus: *Alibi verò passim Cyprianus dicit, super Petrum Ecclesiam fundatam esse*. *Cyprian* doth ordinarily in
other

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other places affirme the Church to be founded vpon Peter.
as lib. 1. epist. 3. lib. 4. epist. 9. tract. 2. de habitu virginum, serm.
3. de bono patientia, & epist. ad Quirinum.

65. And the same hath Origen (say they) tract. 5. in
Matth. in these wordes: Petrus per promissionem meruit fieri Ec-
clesie fundamentum. Et homil. 17. super Lucam: Petrum vocat Apo-
lorum Principem: Peter by the promise of Christ, deserued
to be made the foundation of the Church. And againe in
his 17. homily vpon Luke, Origen calleth S. Peter the
Prince of the Apostles. Thus the Magdeburgians are forced
to shew the Fathers of this age to be against themselves.

66. And now by this the prudent reader may iudge,
whata volume I might make vp, if I should here recyte
all the authorities which in this kynd the Magdeburgians
doe alleadge, for confirmation of the generall heades
touched in the foregoing age, and the other here adioyned.
For thus they beginne the articles of martyrdome, and
merit thereof. *Martyrium immodicè extulerunt omnes huius ata-
tis Doctores.* All the Doctors (and it is worth the marking,
that they say all) of this age do extoll martyrdome immo-
derately. And in like manner they beginne their Article
of chastity thus: *Sicut & in superioris seculi historia, ita & hic
inuenies nimium predicari, & extolli continentiam.* As in the hi-
story of the former age, so here shall you find continency
to be ouermuch commended, and extolled. And thus
much for these so many, and so seuerall pointes, as before
hath bene touched.

67. Now let vs add one article, or head more of Roman
Catholick Doctrine discovered by the same Magdeburgians
in the Fathers of this third age, not hitherto handled: to
wit, the article of Purgatory. For thus they write: *Semina
Purgatorij in aliquot locis apud Originem subinde sparsa videas.* You
may see here and there the seedes of Purgatory sowed in
certaine places of Origen his workes, as homily the 2. in
Psalm. 36. & homil. 3. in eundem. & homil. 8. in Leuiticum
& homil. 12. in Ezechielem, & in libro primo contra Celsum, &
lib. 1.

Cent. 3. c. 4.
p. 85. 86.

Cent. 3. c. 4.
pag. 85.

18.
The do-
ctrine of
Purgato-
ry.

lib. 1. *ἀπεὶ ἐξέως* cap. 6. And albeit the *Magdeburgians* do call this but a strong imagination of *Origen*: yet I do consider this, that amongst so many opinions reprehended and condemned in *Origen* by the Fathers of the subsequent ages, yet none did euer reprehend this his opinion of *Purgatory*, as an error of his, but rather followed *Origen* the meclues, houlding the same, as a Catholicke truth: so as now to the other heades of Roman Catholicke Doctrin, held by the cheife Fathers, and Doctors of two precedent ages, to wit, about free-will, perfection of life, possibility of the commandements, traditions, and rites, Supremacy of the Pope of Rome, merit of Martyrdome, state of Virginitie and the like, here in this age, the same heades are not only confirmed, and ratified, but as many more disclosed, as Prayers vnto Angells, Iustification by workes, Penitence, and satisfaction, intercession of Martyrs for sinners in this life, sanctifying the water of baptisme by the Priest, necessity, and efficacy of holy chrisme, sanctification of the holy Eucharist vpon Altars, the forme of inuocation of Angells, and Saints, Purgatory, and diuers other such like poyntes, which are at this day controuersed, I heere for breuity sake do passe ouer, hastening vnto the fourth age.

The fourth age.

68. The fourth age of Christ beginning from the yeare 400. had for cheefe Fathers of the Greeke Church *S. Cyril of Hierusalem, S. Ephraim, S. Basil, S. Epiphanius, S. Gregory Nazianzen, Gregory Nyssen*, and many others, as also the chief Doctors of the Latin Church were *S. Ambrose, S. Hierome, Prudentius, Philastrius, Rufinus*, and others: In which age two principall poynts are to be considered here for our purpose. First whether all the former Catholicke opinions, that were discovered in the second, and third precedent ages, to be then held by the Church, and Fathers thereof, were now confirmed also in this fourth age; and secondly

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ly whether any other pointes be further insinuated, and inculcated touching the same doctrine.

69. And as for the first, it is euident, that the lower we descend from the Apostles time, the greater confirmation, and illustration vpon occasion of hereticall opposition, shall we fynd of the same articles. As for example, the *Magdeburgians* haue a chapter *De Cæna Domini*, of the Lordes supper, wherein they doe proue, out of *Gregory Nazianzen*, *Eusebius*, *Ambrosius*, *Hieronymus*, *Hilarius*, *Arnobius*, *Basilus*, *Epiphanius*, and diuers other Fathers and Doctors of this age, the *Reall Presence of Christ* in the said supper: which they hould to haue benne truly, and Catholickly defended by them. Then passing ouer vnto the other heades, which lye in controuersy betweene vs, they doe shew to be held also, but (as they say) erroneously by the chiefe Fathers of this fourth age, no lesse then by those of the former ages. And then beginning with the article of *Free will*, they say: *Patres omnes huius seculi atati, de libero arbitrio confuse loquuntur*. All the Fathers of this age doe speake in a sort confusedly of Free will: but howsoeuer the Fathers speake confusedly, certaine it is, that the *Magdeburgians* speake and censure falsely, and heretically, according to their ould wont.

70. And yet presently after they make mention of *Lactantius*, *Athanasius*, *Basilus*, *Nazianzen*, *Epiphanius*, *S. Hierome* and *S. Gregory*, men who speake as plainely, and distinctly thereof, as men may do, and as it may possibly be imagined, and not confusedly. Let vs heare *S. Hierome* speaking instead of all: *Omni atati* (saith he) *omniq; persona libertas arbitrij relicta est. Non cogo, non impero, sed propono palmam, ostendo premia: tuum est eligere, si volueris in agone, & certamine coronari*. Liberty of free-will is left vnto euery age, and vnto all persons. God saith, I do not force, I do not commaund, but I do propose vnto thee the crowne, and do shew thee the rewards: it is thy part to chooise, if thou wilt winne the crowne in the fight, and conflict. So he.

71. And the very same poynt of doctrine is often times by him reassumed, reiterated, and urged, in inciting men to imbrace the doctrine of Euangelicall Counsellis, where he vseth the selfe same wordes in many places of his workes. The said *Magdeburgians* do allcadge most plaine, and cleare places and sentences forth of *Lactantius Nilus*, *Chromatius*, *Ephraim*, and *S. Hierome*, who teach plainly that man is not iustified by only faith: *Non sufficit murum habere fidei, nisi ipsa fides bonis operibus confirmetur*. It is not (saith *S. Hierome*) sufficient, to haue the wall of faith, except that faith be confirmed by good workes.

Lib. 8. cō.
in Isaiam.

72. And as for the merit of good workes, the *Magdeburgians* do openly confesse that both the said *Lactantius*, *S. Gregory Nyssen*, *Hilarius*, *Nazianzen*, *S. Ambrose*, *Theophilus Alexandrinus*, *Ephraim*, and others, all Fathers of this age, do openly defend the same. Whereupon they (I mean the *Magdeburgians*) conclude in these wordes: *Iam cogitet pius Lector, quamprocul hac atas in hoc articulo à doctrina Apostolorum desinuerit*. Now let the godly Reader consider how farre this age departed from the doctrine of the Apostles, in this article of good workes. But I would thinke it more reason to exhort, yea, and to beseech the Reader, euen as he hath care of the cuerlasting welfare, and saluation of his soule, to consider seriously, and indifferently, setting all kynd of preiudice apart, whether it be not more likely, that so many learned, and holy Fathers, that liued with so great admiration of their vertue, learning, piety in this age, should know what agreed with the Apostles Doctrine, and what agreed not, aswell, or (as a man would imagine) somewhat better, then these foure quarrelling Companions the *Magdeburgians*, I meane *Illyricus*, *VVigandus*, *Iudex*, and *Faber*, for these foure do only subscribe their dedicatory Epistle to Queene Elizabeth vp-on the yeare 1560.

Cēt. 4. cap.
4. p. 293.

77. *S. Bernards* rule, & prescription of Antiquity was this:
Ad Hug. *Quanto viciniore aduentui saluatoris, tanto mysterium salutis plenius perceperunt*

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perceperunt. The nearer the holy Fathers were vnto Christ his incarnation, the more fully receaued, and perceaued they the mystery of our redemption. And yet these toure good fellowes do thus presume to censure the most reuerend, and learned ancient Fathers, as you see.

74. And on this fashion these men go forwardes in setting downe all the 18. or 19. heades of doctrine before mentioned, as held by the Fathers of this fourth age, to wit, of *Pennance, satisfaction, inuocation of Saints*, citing about a dozen Fathers of this age for the same, of *traditions*, about *Virginity, monasticall life*, & the like, wherein they do so check, condemne, & contemne the said holy Fathers, as passeth all modesty: and must needes be a token of manifest heresy.

75. S. Ambrose (say they) in his second booke *ad Marcellinum*, *nimis insolenter pronunciat de virginum meritis*: Ambrose doth pronounce to insolently of the merit of virginity. The like, and worse they speake of S. Ephraim and S. Athanasius, For that they write of Monkes, and namely S. Ephraim, that they are *perfecti pugnatores, paradisi amantatem ante oculos habentes*: perfect fighters that haue before their eyes the sweetnesses of paradise. These men cry out against this, *Quid potest monstrosius dici contra meritum Christi?* What can be spoken more monstrously against the merit of Christ?

Cent. 4. p.
301.

76. And for that S. Ambrose *serm. 6. de Margarita*, hath these wordes: *VVhosocuer* therefore doth honour Martyrs, doth honour Cheist, and he that contemneth Saintes, contemneth the Lord of Saintes (which is conforme to the gospell) the Magdeburgians complaine crying out: *Iam cogitet pius lector quam tetra sunt ista*. Let the godly Reader consider, how horrible these things are. The godly Reader hath considered, and he findes nothing deliuered by these Fathers, but the holy Catholicke doctrine. And as for your exclamations, they are but the barkings of *Vigilantius*, or rather, as S. Hierome more fitly calleth him, *Dormitanti*, and other ancient condemned heretickes, against the holy reliques of Saintes, and Martyrs, reuiued and renewed by you agayne, raked

out of the ashes of hell, and hellish heresy.

77. And finally not to be tedious in going forwards with a copious enumeration of the foresaid articles, I doe only admonish the Reader, for the last article mentioned of *Purgatory*, how they do produce three Fathers more of this age that held the same, to wit, *Lactantius*, *Prudentius*, and *S. Hierome*, as they might haue done many more: and they add vnto the said former number diuers other articles, which the Fathers of this age do teach, as of the particuler rules of religious people now in vse, *De memoris Martyrum*, of celebrating the memories of Martyrs in Churches, and Altars erected and set vp in their honour: *De signo Crucis*, of the externall vse of the signe of the Crosse and miracles that therby haue happened, wherof *Prudentius*, *hymno ante somnum*, writeth thus in commendation of the Crosse, and the benefit that redoundeth by vsing this laudable Christian cerimony: *Crux pellit oune crimen &c.* the signe of the Crosse keepeth of all sinne from vs. And *S. Ephraim lib. de poenit. cap. 3.* aduisech vs thus: *Pingamus in ianuis, ac in frontibus nostris &c.* Let vs paynt the signe of the Crosse in our gates, in our foreheades, in our mouth, in our breastes &c. and many other such sayings of holy Fathers of this age.

78. Wherefore to conclude, we see, that this fourth age agreeth with the former three in all points of doctrine held for Catholicke, throughout the whole Christian world at this day. And as the Fathers of this age do consent with their predecessors, so shall we see them not dissent from their successours, as shall appeare by the next ensuing ages. And if this be not a sufficient demonstration of the true Roman Catholick Church, and of her doctrine, confirmed by all records of antiquity, euen by the confession of our aduersaries the *Magdeburgians*: then let the English Protestants answere vnto this euidence, and giue a better if they can. But we shall passe further yet to make an insight into two other ages that ensue.

The

The fifth and sixt ages.

79. There follow the fifth and sixt ages, whereof the former is receiued heere by his Maie^{tie} in the second edition of his English Premonition, though in the first, the first 400. yeares were only allowed, as hath byn said, and the later was comprehended in M. Iewell his challenge at S. Paules Crosse, who promised there openly to allow any of the Fathers, or Councells, that could be brought within the first six hundred yeares. But this publike declamation was but a vaine ostentation of the challenger, and this large offer was also restrained, and reuoked afterwarde by others, both at Paules Crosse, and in either of the Vniuersities: in so much that Doctor Humphrey in Oxford in a funerall speech, made of the said M. Iewell by the former D. Humphrey, did not forbear to taxe him openly of inconsideration, for his so large, and liberall offer of Fathers for six hundred yeares, to decide all controuerfies.

80. But heere in this our affaire, and busines we haue now in hand, we haue thought good to ioyne both these ages together, for that in them both the like descent of doctrine, one after the other is still to be found, the latter repeating, and confirming the former. And for prooffe of this point, I shall need to goe no further, then to the confession, and concession of our aduersaries themselves the Magdeburgians: for there they shew, for example in the first Century, first of Free-will, to wit, that albeit the Doctors of this age, interdum bene, & sanè videantur loqui, tandem tamen liberum arbitrium in rebus spiritualibus etiam statuunt. Albeit the Fathers sometymes speake well, and soundly, yet at length they affirme, that man hath free-will, euen in spiritual things. And then they beginne with S. Chrysostome, alleadging many plaine places out of his workes at large, saying: Chrysostomus passim liberi arbitrij patronum agit. S. Chrysostome.

Iosime doth euery where play the aduocate for free-will. From *S. Chrysostome*, they passe vnto *S. Augustine*, and from *S. Augustine*, to *S. Cyril*, and from them to *Theodoret*, *Hesichius*, *Iulassius*, *Fauftus*, *Marcus Eremita*, and *Ioannes Cassianus*, all Fathers and Doctores of this fifth age: and the same they doe in the sixt age, alleadging many places out of *S. Gregory* the first, as also out of *Euodius*, *Olympiodorus*, and others.

81. Then passe they vnto the article of *Iustification*, shewing that the Fathers of these ages did not ascribe Iustification vnto only fayth, but required also workes, for which they alleage large sentences out of *S. Chrysostome*, *S. Cyril*, *S. Augustine*, though more contractedly, and out of *S. Leo* the great, who offendeth them much by saying, *recta fide & bonis operibus perueniunt ad regnum Dei*: by right fayth and good workes, we come to the kingdom of God. And from him they passe to *S. Prosper*, *Hesichius*, *Sedulius*, *Primasius*, *Theodulus*, all of the forenamed Fathers houlding the same erroneous opinion, as it pleaseth their Maisterhips to call it, for that workes are by them euer ioyned with faith: and that in the last iudgment Christ shall question with them, not so much, what they haue believed, as what they haue practized.

82. And the same doe they in the next hundred yeares after, alleadging for it the writings of *Cassiodorus*, *Olympiodorus*, *Andreas Hierosolymitanus*: and about all, and more largely they alleadge about a dozen places out of *S. Gregory* the Great, who sayth: *Vita aeterna ex pia vita actionibus comparatur*. Life euerlasting in the next world is prepared, and gotten by pious actions in this life.

83. From this article they skip vnto another of the excellency and merit of good workes, which article they beginne thus: *Nimium hac aetas bonis operibus adscripsit*. This fifth age did ascribe too much vnto the good workes of

Vpon 4. heads of triall set down by his Ma^{tie}. 231 Chap. 5.

of men, which they declare largely, first out of S. Chrysostome his writings, saying that he was *immodicus Encomiastes bonorum operum*, an immoderate commender of good workes. And from him they passe vnto S. Augustine, shaking him also by the slecue, and taking him vp for halting, and saying: *Augustinus etiam nimium interdum operibus tribuit*. Augultine also attributeth sometimes to much vnto good workes. Then they passe vnto Pope Leo, and shew the same excelsse out of him. And from these they come vnto S. Prosper, to Saluianus, to Maximus, to Salonius, to Thalassius, to Theodulus, to Eucherius, to Paulinus and some others, all Doctors and Fathers of this fifth age.

84. And then in the sixt age, following the same methood, vnder their article *de bonis operibus*, they reprehend, for ascribing to much thereunto, S. Gregory the great, Eudodius, Cassiodorus, Olympodorus, Fortunatus, and Iustus, Fathers of the Church, and Doctors of those dayes.

85. There followeth the article of Penneance wherewith they beginne thus: *Confessioni, ieiunijs, & alijs ritibus nimium vendicat Chrysostomus*. Chrysostome doth ascribe to much vnto Confession, fasting, and other rytes of penneance. And of the same errours do they condemne Hesychius, for that lib. 2. in cap. 6. *Leuit.* he saith, that true penneance doth consist in fasting, watching, haire-clothes, teares, prayers, and almesdeedes. The same errour they ascribe to Maximus, Ioannes Cassianus, Eucherius, Doctors of this fifth age. And in the sixt Century they lay the same imputation vpon Cassiodorus, and S. Gregory, especially chiding him for that he sayth, *Poenitentiam agere est perpetrata mala plangere, & plangenda non perpetrare*. This is to do penneance, to moane and bewaile our sinnes we haue committed, and not to commit againe thinges worthy of bewayling. What can be spoken more diuinely by this heauenly Doctor? And would a man iudge these men to be Christians, daring thus to open their mouths and

Hom. 34.
in Enang.

The Fa-
thers iniu-
riously
handled
by the
Magde-
burgians.

and publickly to blaspheme?

86. I might passe further to alleage much more out of these *Magdeburgian* Centuriators, which they produce out of euery age, moit manifestly against themselues, and their owne cause, with this only fond confidence, that all authority, and credit of the venerable testimonies of the ancient Fathers are shifted of, by saying only, that they are incommodious opinions, blots, itub-ble, and errorrs of the Fathers: as though the very gleanings of the Fathers were not better then their whole vintage? and these blottes and stubble, and fallily sup-posed errorrs, were not to be preferred before their best truth? But who could these good fellows that these were errorrs? What Church euer held them so? What Generall Councell euer concluded them so? Nay what one Father, or one ancient writer (the grand hereticks their ancient predecessors excepted) did once open his mouth, to speake against either all, or any one of these doctrines? If they can disproue any one of these doctrines, according to any one of the forenamed chal-lenges, Church Councells, one Father, or many, we do faithfully promise to renounce them all as stubble, and er-rours, as they speake. But if none of these thinges can be made good against any one, the least and weakest sup-posed doctrine, then must these doctrines as hitherto they haue stood in the Church for Orthodoxe: so must they hereafter continue Catholicke, and they themselues for confessing the Fathers to hold them, and we with-all vrging antiquity, that to deny consent of Fathers in any poynt of doctrine generally receiued by the Church in their dayes, can be no lesse then great, and rash pre-sumption.

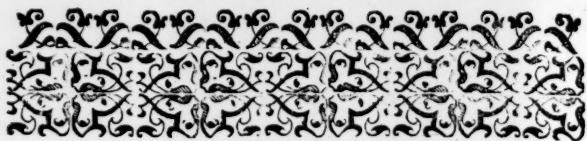
The con-
clusion.

87. And yet for full conclusion, I must aduertise the Reader, to note this one poynt, which in my iudge-ment is very remarkeable: for these *Magdeburgians* doe scarcely alleadge one place of ten of these that are to be

be found in the Fathers workes themselues, for prooffe of the Roman Catholicke Religion, as euery man may easely discerne, it he please to reade the Catholicke writers, that make profession purposely to alleadge the places of ancient Fathers, as namely *Canisius* in his large, Catechisme, *Cardinall Bellarmine*, throughout all his workes *Cardinall Baronius*, *Coccius* in his *Theaurus Catholicus*, and others: but yet these that the *Maydeburgians* please to cyte, are sufficient to daunt the English Protestant his confidence in the ancient Fathers, since that they alone of themselues confute, and confound both him, and his religion. With what face then can the English Protestants vaunt, that the ancient Fathers are for them? And further these few places of many that might be heaped together, may, as I hope, suffice to giue his Excellent Maiesty our Soueraigne, satisfaction, or at leastwise sufficient light by these, to passe further, and to seeke more sound information of the true fayth, and beliefe of the ancient Fathers of the first five hundred yeares, which his sayd Maiesty most Royally offereth to follow. For opening the window vnto which light, I haue thought it my bounden duty, both before God, and man, to take this small labour, and to lay these few heades of Considerations before the eyes of his Highnes most wise Iudgment, and Vnderstanding.

G g

THE



THE SIXT
CHAPTER,
CONTEYNING
A BRIEF E
CONTEMPLATION

of what hitherto hath bene sayd : with the
Conclusion of the whole to his most
Excellent Maiesty .

AND now hauing handled these points
at some more length then at the be-
ginning I had purposed , I hope the
benignity and Clemency of his Matie
will take in good part , that leauing
the Reader , I do returne vnto him a-
gayne , as vnto my most dearly beloued
reuerenced , and dread Soueraigne , to lay before the eyes
of his Prudent Consideration the summe of that which
hitherto hath bene considered of.

2. First then the poynt of being a true Catholicke ac-
cording vnto the name , and nature of the word , is of such
importance , necessity , and consequence (as hath bene
shewed in the first Chapter) that no riches in this world
no wealth , no treasure , no state , no power , no policy ,
no humane felicity may be compared with it , as right-
ly *S. Augustine* doth intimate . And for that your Maties
eternall weale , after the brieft , and transitory passage of
this

Vpon 4. heads of triall set down by his Ma^{tie}. 235 Chap. 6.

this life dependeth thereof, I cannot but most humbly, most hartily, and most dutifully, falling prostrate at your feet, beseech you to giue some serious attendance, and attention to this high, and mayne poynt of euerlasting saluation, to seeke out what is truly *Catholicke*, both in the Church (for whose *Epitheton* the Name was first by the Apostles inuented:) as also in particuler men, who is a true *Catholicke*, and who followeth the rule, which the Name describeth: to wit, he that in Christian Religion followeth vniuersality, and not singularity, the whole, and not a part, ancienty, not nouelty, that which hath byn deliuered and conserued from time to time, and not inuented, framed, or set forth in later times.

Importance
of being a
Catho-
licke.

3. And for that on the other side heresy is the opposite, and contradictory vnto *Catholicke Religion*, for that it maketh choyce of a part to it selfe, and thereby is held to be the highest sin in the sight of Almighty God that is, or can be committed vpon earth, for that it ouerthroweth the very foundation of faith, vnder pretence to establish and reforme faith: My desire is so ardent in this point that your Maiesty should enter into due consideration thereof, as almighty God beareth witnesse vnto my soule, and spirit, that nothing in this life stādeth more neere my hart, considering the eternity of the next world, the immutable weale, or woe thereof, the *re*, or *euge* that ech man is to receaue, as well Princes as others: and that these earthly Princedomes will seeme but shadowes at that day, and not worthy one houre of that glory, or misery, that is to be gotten or lost by *Catholick Religion*, or heresy in this life. And this is my first contemplation, and I shall pray Almighty God, that it may be also your Maiestyes.

The hor-
ror of he-
resy.

4. The second is about those foure waies proposed by your Maiesty for auerring *Catholicisme*, and clearing from heresy, which are the admitting, and belieuing of all *Canonickall Scriptures*, the recieuing the three *Creedes*, the approving the foure first *Councells*, and the acceptance of the *An-*

Chap. 6. 236 *Dutifull and respectiue Considerations*

The 4.
heads pro
posed.

cient Fathers of the first foure, or siue hundred yeares. In all which, if with the admitting in words, there be also a true Catholicke sense, no doubt, but they do make a man to be a Catholicke, and do condemne heresy. But the importance of all standeth in the exposition, for to belieue the Scriptures in the sense that I thinke best my selfe, or to acknowledge them for Canonically, or not Canonically, as I, or some few with me of later tymes shall please to prescribe, or to admitt the three *Creeds* with that exposition of the articles, as I, and mine shall best allow; or the first foure *Councells* in some things, and not in other; or the first ioure hundred yeares of *Fathers*, so farre forth as they in my censure do agree with Scriptures, is to reduce all to my owne iudgement: a thing most opposite to Catholicisme, and proper to heresy, as we haue at large declared.

5. Wherefore vpon my knees I doe most humbly supplicate your Maiesty to consider well of this, and especially of the last poynt, concerning the ancient Fathers, which doth in effect containe all the rest: for that these men deliuered vnto vs the Scriptures, together with the true vnderstanding therof, according to the sense of the Church in their dayes: these men deliuered vnto vs the three *Creeds*, the first as from the Apostles, the other as from the Church, the third as from a priuate man, but yet approued by the Church: these men deliuered vnto vs the foure generall *Councells*, wherein diuers of themselves sate as Iudges, and Bishops, and had voyces, and suffrages in the same: these men were they that examined the controuersies, determined the Catholicke doctrine, condemned heresies, anathematized hereticks, and cleared the coastes of all these wicked, and turbulent incumbrances, which seditious, and headstrong spirits had raysed in the Christian world, by their contentions.

6. And finally these were they, whome our Sauieour Christ did vse as sennes to winnow his corne, & to purge the flore of his Church, separating the chaffe from the wheat

wheat, and eroneous doctrine from the truth, wherein they were so zealous, and diligent labourers, as not the least weed could spring vp in this field of the Church, but that these carefull good watchmen, and faithfull gardeners, did presently note, and pursue the same, vntill it was eyther rooted out, or condemned by the Church, and thereby as branches cut of from the body of the vine, suffered to wither away, and to consume of themselves. For prooie wherof, we may alleage as many examplies, as there haue bene different heresies, and heretickes in the Christian Church, for the space of nineteene hundred yeares, which albeit they rusted much, & mightely for the time, and had oiten great Princes, Kinges, Emperours, and Potentates to fauour, and patronize them (as the Protestants haue now your Ma^{tie} :) yet are they so consumed in time, and by the vertue of the holy Ghost, as the very names of many of them are now scarce remembred, and much lesse their arguments, reasons, proofes, and Scriptures which they brought for the same: and were it not, that in these Fathers bookes (who were their enemyes) some mention is made thereof, we should scarce know that there had byn such men in the world.

The great
profit receiued by
the ancient
Fathers.

7. But on the contrary side, the Church that condemned these men, and the Fathers, and Doctores liuing therein remayned euer both then, and after victorious, and shall do to the worldes end: and still by succession, and continuatiō the same Church hath come downe frō age to age, & one age giuing testimony to another of the purity of the said Church by razing out these euill humours from the body.

8. And now your Maiesty hauing scene by the former discourse how many poynts of ould condemned heresies haue bene reuired, and renewed againe by the Protestants of our tyme: and that contrariwise almost twenty seuerall positions about principall poyntes of controuersy held by the said Protestants to be Papisticall, are asserted by the said ancient Fathers, as Catholicke in their dayes, euen

The dangerous
estate of be-
lieuing the
Protestants
in Englad.

from the first age after the Apostles, with repetition, and confirmation of the same in the sublequent ages, by the chiefe Doctors that liued therein: and that the said positions, or assertions were neuernoted, or censured by the Church for erroneous, hereticall, or scandalous: This I say, is, and ought to be your Maieltyes prudence and loue of your euerlasting good, so waighty an argument, and motiue, as nothing more. For alas, dread Soueraigne, if the sentence of *S. Paul* be iust, and true, *that an hereticall man is damned by his owne iudgement*, and if that of *S. Augustine* before cited be not false, that wholoeuer houldeth any one of those eightythree heresies, which he reciteth in his book to *Quod-vult-Deus*, or any other whatsoeuer which shall spring vphereafter, cannot be a Christian Catholicke, & consequently must needes be an hereticke: Alas I say (my dread Soueraigne) and alas againe, in what eternall dager doth your Princely soule consist, in that, by the euill currēt of the tyme, and temerarious course of such as you giue credit vnto, your Ma^{tie} is drawne to hould, and defend, not only sundry of those positions, which *S. Augustine*, and before him *S. Epiphanius*, do recount for condemned heresies by the Church in their dayes, but many other also: yea all the opposit propositions to the Catholick assertions, before mentioned out of the ancient Fathers, as namely, about *Free-will*, *Iustification*, *good workes*, *inuocation of Saintes*, *Reall Presence*, *Primacy of the Church of Rome*, and the like.

9. And truly to haue such a grand Inqueit, or rather Parliament of Peeres to beare witnes against a soule, for conuincement of herely at the day of Iudgment, as the rankes of these Fathers are in all the first, and purest ages of Christian religion, maketh my soule to tremble, euen in thinking of it. For if the cause were temporall, & that there went therein but only the interst of your Maties temporall, and terrene Kingdome, yet were the case frightfull, to see so many great lawyers and Iudges vpon the one side so resolute as the Fathers shew themselues to be. But
now

Vpon 4. heads of triall set down by his Ma^{tie}. 239 Chap. 6.

now for so much as the matter concerneth an euerlasting and heauenly Kingdome, and sentence irreuocable in it selfe, neuer alterable, or to be changed, and of such inflexible seuerity, as no respect, no regard, no difference of Prince, Potentate, or people is to be held, it maketh the Consideration more hideous and dreadfull.

10. And it may further be added to this Cōsideration, that in this publike tryall about this point of Protestant Religion, your Matie is not only to haue this venerable ranke of forraigne Fathers & Doctors for aduersaries therein, but so many domesticall also, as haue bene Catholicks within all your Realmes for these thousand yeares at least, I meane Bishops, Pastors, and Gouvernours of those flocks, together with the flockes that were once subiects of your Anceltours: nay all your Maieties Ancestours themselves, which are of most consideration, I meane about two hundred Kings of both Crownes that haue gone before you, and together with the descent of their Noble Bloud left also the inheritance of Catholicke Religion, as of their Kingdomes, to be defended by your Maiesty: which no doubt had bene most Nobly performed, if the strangest case, that euer perhaps fell out in the world had not hapned to hinder it; and such a one, as all posterity may, and will wonder at: and this is, that being violently depriued at once, as it were, in your cradle of both your patents, who should, and would haue instilled to your tender cares, the most honorable inheritance of Catholicke religion, the opposite and contrary sectes were in place therof powred into your Maieties Noble Breast, by such as had bene Authors or instruments of both their ruynes, and meant no doubt also to be of your Maiesty, if they should not fynd you pliable to their designes, for ouerturning of that Religion wherof they were enemies.

A strange
pittifull
case hap-
pened
to his Ma-
iesty.

11. This then is the case, most dread Soueraigne, notorious to the whole Christian world. And further that if your Maiestyes noble Grandmother Regent of Scotland
had

had not bene vexed, and turmoyled with rebellions, tossed and tumbled, wearied out and brought to despayre by the first Scottish, and English Ghospellers: if your Noble Father and Grandfather had not bene horribly murdered, if your renowned Mother had not bene pursued, taken, cast into prison, driuen out of her Realme, and finally made violently away *in terra aliena*: if all these things (I say) had not bene done, your Ma^{tie} by all likelihood had neuer bene a Protestant. And shall we thinke, that of such Diabolicall premisses, there could ensue any good conclusions, or any godly, or wholesome effect of so abhominable causes?

How God concur-
reth with
the actiōs
of euill
men, but
not with
their intē-
tions.

12. I deny not but that the inscrutable wisdom, and providence of almighty God doth often tymes draw out of the counsells and actions of euill men good effects, as out of the wickednes of the Iewes, and Gentils, that pursued, and murdered our Sauour, he wrought the saluation of the world, but neuer doth he this according to the counsailes, and purposes of the wicked: that is to say, these effects are neuer intended by the wicked. As for example, that the redemption of mankynd or saluation of the world was neuer intended by the Iewes, or Gentils that persecuted our Sauour, and procured his blessed Passion.

The mark
aymed at
by the
first Gos-
pellers in
Scotland
cōcerning
his Maie-
stie.

13. But here in our case, the matter falleth out quite contrary, for that the chiefe, and prime intention of those wicked, whome I haue mentioned, was to effectuate this very point, that now we see brought to passe, to reuolue that crowne, expell Catholicke Religion, pull downe Monasteries and Churches, drie out, or destroy the Princes that then gouerned, as also their issue, if they should leaue any, or els getting the same into their hands (the better thereby to haue title of gouerning in the infants name) to prelerue it so long, as it might stand commodious for them, & after to dispose thereof as time should tell them to be best. But their chiefe ayme of all was vnto that, which out of an infants education they might proba-

Vpon 4. heads of triall set down by his Ma^{tie}. 241 Chap. 6.

probably hope for, and now haue arriued vnto: which is, that during the time of that education, they might perhaps so inchaunt the mind of the yong Prince, so change his iudgement, and affection, from the iudgement and affection of his said parents and other progenitors, as when he should come to the yeares of vnderstanding to discern the merits of mens actions, and affections towards him, he should approue for good all that was done to his highest hurt, to wit, in matter of Religion, appertayning to his euerlasting saluation, to the ruine and destruction of his parents, to the reuolution of his Kingdome, & the like. And shall we thinke, that God would euer concurre with such men, to such designements? God hath permitted the for our sinnes, & for the sinnes of thousands els, that haue perished, and are to perish therby: but any concurrence of his to such mens intentions, no pious mynd can yeild vnto.

14. For if this should be granted, that God did concur with the actions of these seditious men, in drawing his Maties infancy by so turbulēt & wicked meanes, from the vnion of that fayth and religion, which all his parents and predecessours professed for so many ages together: then must it follow, that the same God neuer concurred with the other (I meane his noble Ancestours) by whome notwithstanding he did worke, and achieue, throughout all those ages, so many notorious workes of Christian piety, as perhaps by no Nation more. And to thinke, that all this notwithstanding, they liued out of his fauour, depriued of true faith, infected with erroneous doctrine, deceiued with false Sacraments, were no members of his true Church, but rather cast out from his face, and deliuered ouer to the delusion, scorne, and power of Sathan, were no doubt temerarious impiety to imagine or affirme.

15. Wherefore most Noble, and Renowned Prince, The Epie and Soueraigne, I do not only, out of the durisfull zeale of a louing deuoted subiect, exhibite this humble Petition^{all}. to your Maiesty, but also on the behalfe of our Sauour

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tor.

Iesus Christ intreat, that it may please your Highnes, if not to intertaine, and cherish, yet not to persecute that Religion, wherein your Ancestours haue liued so honourably and piously, for that this would be to persecute them in their religiō. And your Maties Princely nature, I know, cannot but abhorre the hatefull name of persecution, and violent proceeding, as well knowing out of your owne great Prudence, that nothing is lesse durable, or more subiect to hatred, and malediction in the world, especially the cause being so vniuersall and common to so many other great Princēs, and some of them the neerest of your Royall bloud, as all men see it is.

16. But the very fundamētall reason indeed is, that this Catholick Religion is no nouelty, or innouation, but that wherunto your Maiesties realmes were first cōuerted from Paganisme, when they were made Christiā, & wherunto they yeilded their obediēce, promised subiectiō, submitted the regimēt of their soules, professed cōstancy therein to the worldes end. And how then in any iustice can they be punished for houlding that which was so solemnely sowne, rooted, and so generally admitted, so long, and faithfully continued, so firmly grounded, so deliuered, and so commended by our Fathers to this their posterity? If all our great Grandfathers, and ancient Predecessors were aliue againe, might they not as lawfully be pursued, and persecuted for their religion, as we are now for the same? If they should looke vpon the Churches, which themselues builded, to the honour of Christ, for diuine seruice, and especially for the vse of the publike Sacrifice, vsed throughout Christendome at that day, and should see the same not only taken away, but penall Statutes also made against the same, by imprisonment, vexatiō, paymēt of money and other tribulatiōs, would they not complaine of great iniustice done vnto them, in that so sharpe persecution should be laid vpon their children, for keeping their *depositum*, or pledg receaued, as the Apostle saith, and for obseruing their
their

Vpon 4. heads of triall set down by his Ma^{tie}. 243 Chap. 6.

their fidelity both to God, and them?

17. Wherefore most noble Prince, let this be as farre from your action or permission, as it is from your Royall Inclinatiō, and disposition to be a persecutor of those that stand only in defence of their consciences: and these not framed vpon wilfull fancy, as all those of Sectaries and Innouators are, but necessarily laid vpon them by obligation of religion, left vnto them by tradition of Gods whole Church, and by the Church of *England* in those dayes, as a principall member thereof, whole Communion in religion, if these men do breake, and leaue now, for what cause soeuer, eyther of feare, flattery, ambition, worldly fauours, and preferments, perils, or persecutions: then must they also consequently brake off for euer that eternall band, and lincke of being saued together, or euer enioying more the one the other in the next life: for that no associatiō can be for eternity in the life to come, but by obseruing one, and the selfe same religion in this world. Which cogitation doth strongly worke with your Highnes Catholick subiects: and they do hartily pray our Sauour Iesus, that it may no lesse worke with your Maiesty in like manner.

* *

F I N I S.

Faultes escaped in the Printing.

Pag. 27.	lin.	24.	Luthers, Caluins	read	Luther, Calvin.
Pag. 47.	lin.	23.	furure	read	future.
Pag. 51.	lin.	38.	Ghurch	read	Church.
Pag. 107.	lin.	26.	perty	read	party.
Pag. 110.	lin.	6.	Matth. 3.	read	Matth. 3. & 13.
Pag. 113.	lin.	3.	against	read	against.
Pag. 135.	lin.	16.	this	read	his.
Pag. 151.	lin.	3.	tha	read	that.
Pag. 152.	lin.	25.	it is as	read	as it is.
Pag. 193.	lin.	5. 12. 26.	Cresconius	read	Cresconius.
Pag. 198.	lin.	15.	enoy	read	enuy.
Pag. 214.	lin.	34.	Samyrnenses,	read	Smyrnenfes.
Pag. 239.	lin.	26.	patents	read	parents.

In the Margent.

Pag. 205. cresconium read Cresconium.